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The Christian Instructor,

AND

MISSIONARY REGISTER,

OF THE

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

OCTOBER, 1858.

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THE
CHRISTIAN INSTRUCTOR.

October, 1858.

“THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD.”—Prov. xix. 2.

“EVERY MAN IN HIS OWN WATCH.”

NOTHING more clearly distinguishes an enlightened from a barbarous community than a “*division of labour*.” Among savage tribes every man is his own artizan. Each does for himself all that is done. There is no distinction—no recognized distribution of employments. Each Indian constructs his own wigwam and his own canoe. But as peoples emerge from a condition of barbarism, as civilization advances, men arrange themselves in bodies and professions. Every one selects for himself, according to taste or opportunity, and confining his labours mainly to his own department attains skill and eminence. This method of procedure has accomplished very marvellous results in these last days—results which in a previous age would have been deemed altogether incredible.

The Bible sanctions this mode of working. The state of the Church and of the world renders it necessary and obligatory. It accords with the nature of man, and its adoption is an earnest of success. There are duties indeed, as there is an experience, common to all Christians, but there are other duties and other phases of experience which are peculiar to the individual, and are modified by his special sphere and relations. It is of no little importance to ascertain what these are, that we may engage in the particular service to which we are called with distinctness of aim, and heartiness of effort. Every man in his own watch.

I. A minister's own watch is his own congregation. It is well for him to feel an interest in the Church at large. He must give a share of his attention to the general business. Still his special work lies among the people of his own charge. They must not be neglected. Public spirit is a good thing (one could wish that we had more of it), but, like every other virtue, it may be carried too far, and then it degenerates into a vice. To have one's time, or the chief part of it, engrossed with public affairs is not the mark of a true evangelist. There is a temptation here, and, when it is not resisted, congregational failure and confusion are the sure results. It may be said that the danger lies oftener in an opposite direction. Even granting this—both evils are to be guarded against, “*Every man in his own watch*.”

II. An elder's own watch is his own district. His eye glances over the

whole congregation, but it rests habitually on his own sections. How stand matters in those families of which it is composed?—Are domestic duties discharged?—Are families living together as Christians ought?—Is this feud between neighbours healed?—Is affliction sanctified?—Is the mourner comforted;—are some of the questions which suggest themselves to the right minded elder, as he seeks to discharge his duties. And whilst he is deeply interested in all the congregation he recognizes the principle, “Every man in his own watch.”

III. Every parent’s watch is his own family. And how solemn and important a watch is this. Scarcely any other so much so,—for you shall hardly find another in which faithfulness will accomplish so much, or in which neglect will be certainly followed by results so disastrous. The right thinking parent then looks at home. He is thoroughly impressed with the conviction that no zeal, or diligence, or activity elsewhere, will compensate for inattention *there*. The mother, especially, has her “*watch*” among “the little ones at home,” and most melancholy is her mistake who forgets her holy calling for any work of charity abroad. The centre of the family circle is her post of honour. Here a Hannali—a Lois—a Eunice—watched and laboured and prayed, and a Samuel and a Timothy yet edify the Church and help to reform the world. Fathers! Mothers! *Every one of you in his—in her own watch.*”

IV. Each Christian’s own watch is his own heart. Whether we are ministers, or elders, or parents, or teachers, or deacons, (for it were easy to multiply instances,) whether we occupy a public or a private station, whether in office or without office, whether young or old, or high or low, or rich or poor, this is the great watch for us all. “A sound heart is the life of the flesh.” This is the very citadel of the garrison. If this be safe, the whole fortress shall be maintained,—if this be lost, all is lost. “Keep thy heart with all diligence, for out of it are the issues of life.” Maintain a strict watch upon the heart and this will guard the whole man—the foot from stumbling—the eye from wandering—the tongue from vain words—the whole life from evil.

And as for the rest—for the special duties of each special condition—what is of vast importance is, that every one of us search diligently and ascertain what his peculiar vocation is. Every one *has* a peculiar vocation. Let every soldier in Christ’s army find his allotted post—abide by it manfully—defend it bravely—perform its duties with singleness of heart. Not carping at the conduct of a brother—nor yet indifferent to his success; but intently engaged upon *his own labour*, working with all his might. Too much occupied with his own duties, to interfere unwarrantably with those of another, let each of us strive to commend himself to the Great Master of all. Let us be diligent in business, fervent in spirit, serving the Lord, and “EVERY MAN IN HIS OWN WATCH!”

LIFE AND LABOURS OF JOHN KITTO, D. D.

ARTICLE III.

In our two preceding articles we have given a brief sketch of the principal historical facts connected with the life of Kitto. In our present communication we shall endeavour to point out a few of the practical lessons which this review of his life suggests. There is an advantage to be gained by ga-

thering up such lessons from the actual biography of a distinguished man; and there is an importance to be attached to such lessons which cannot be given to general and mere abstract precepts or recommendations. These precepts may have, or may not have, been realized; but in our case the lessons read have been *lived out* in actual life,—have been proved not only possible of being learned, but have already been learned and made palpable to every one in the every day work and toil of our busy world. They not only prove things possible which at one time seemed to be impossible, but they have firmly arrested attention, and compelled men to pause and wonder.—Such are the lessons taught us by the life of Kitto. To all they should be profitable; but they should be particularly so to the young, whose characters are as yet only forming, and whose life lies far on, it may be, in the distant future. To such we would earnestly address ourselves, in the few lessons our space and time permit us to read. Out of many we select the following.

I. OUR AIM IN THE BUSINESS OF LIFE SHOULD BE SINGLE OR ONE.—This is a lesson which is emphatically taught us in the life of Kitto. We have seen that at a very early period, he determined to make himself useful to the world; and to be so, he at the same time resolved, that he should fix on one purpose, one work, one task. The purpose on which he fixed was to become a popular, an acceptable and a useful writer—and a writer of high standing in the literary world. When once his purpose was taken, nothing could, for any length of time, make him deviate from it. In his chequered history, occasionally events did occur in the mysterious arrangements of Divine Providence which seemed to lead him away from his chosen course, but these were only slight disturbances in the orbit in which he revolved. True to his original design, he was speedily back at the point from which the deviation began. The magnet will sometimes tremble and quiver and appear to point to different quarters of the compass, but it is only for a little; it is only because some attractive influence, some mountain impregnated with iron, or some hill with kindred loadstone has come across its path; in a moment or two its tremblings cease, its deviations are ended, and with a firm, determined, fixed hold, points to its loved pole again. So was it with John Kitto. One aim he had, and that aim he kept steadily in view throughout life. Before it physical difficulties—and these were not few—were compelled to give way; before it trials, sorrows, opposition, enmity, and even friendships themselves, were made to recede; and under its mighty and hallowing influences, he came out before the world one of the noblest of noble conquerors, having blazoned on his banners—*Labor omnia vincit*—“labour conquers all.”

Powerful is the lesson which this fact reads to all, and especially to the young whose characters are but moulding. Fix upon some one important work and resolve, with the help of God, to achieve it. One such work is enough, and perhaps it will be found to be more than enough. This lesson requires to be the more earnestly impressed, because at the present time it seems to be much neglected, if not wilfully forgotten. Among the youth of our Colonies and of the neighbouring Republics, and it may be of some other places, there seems often to be a want of purpose, a want of aim, in the great business of life. There is a restlessness, a feverish excitement, a dissatisfaction with their present circumstances, which seems to be almost ominous; and yet there is no special purpose or object which they aim at in room of these circumstances. They are at one thing to-day, at another to-morrow, and at another still the next day. Alternately they farm, merchandise, and work at mechanical trades. They try every thing, but as a very natural

consequence, succeed well in nothing. Nova Scotia is too narrow a field for youths of such promise. No sooner is the tocsin sounded that there is gold in California, or amid the sandy hills of Australia, than away they go to become inhabitants of their diggings; and the wonder will be great if flocks of them be not soon seen hastening to the wild banks of the Fraser river; and if spared to return, come back to us not much better than they went. We have no objection to men in a lawful way improving their circumstances.—It is right to do so. God not only allows, but expects this of us. But we do object to those who with little calculation speed away to such places, leaving homes where they could improve their temporal circumstances as much, and their mental and spiritual powers much better. Let your aim be one in life, and let that aim be at something useful to yourselves and others.

The present circumstances of the world demand that our aim in life be single. Improvement is taking place with giant strides in every department of art, science, profession, trade, manufacture. To excel in any one of these there is a necessity to attend to one, and one only, of them; and in the greatest number of cases to a single branch of that one. Take, as an example, Engineering—what a variety of branches exists now in that one department; and every day is bringing the truth more vividly to view, that he who selects only one branch, and gives himself wholly up to the study and practice of that single branch, proves himself in the end to be the most successful engineer. So it is in other professions. So it is with the medical profession, so with mechanics, so with merchandise, and so even with politics. This has been the case with all successful men. One grand idea seems to have been seized upon, and that idea has been studied out and wrought out, has been explained and illustrated and enforced, until it has left its impress deep and indelible upon the public mind, and left for its author the character of a benefactor to mankind. Thus it was that Wilberforce wrought out emancipation from slavery in the West Indies; thus it was that Cobden solved the problem of Free Trade in Britain; thus it was that Morse planted the Telegraphic line along our shores; and thus it was, that of a more recent date still, Field has proved to the world that electric communication can be made not only across, but through the very bosom of the Great Atlantic. It is men seizing on one idea, and carrying out that idea into practice, that has ever and anon given another and another impetus to the world's progress, and crowned themselves with true honour and untarnished glory. All history tells the same tale; Luther with his doctrine of justification reforms Europe; Columbus with his fancy of a west passage to the East Indies discovers a new continent; Newton with his theory of gravity unriddles "the mystic dance" of the stars in the sky; Watt brings to light the might and utility of the Engine; and Hugh Miller with all the beauty and eloquence of another Goldsmith deciphers those characters written on his favourite Redstone, which for eras lay covered up in darkness in the bowels of the earth. These were great men and useful men, and their names will long be held in remembrance for the benefits they have conferred on the world. They attained to much eminence, but they did so principally by confining themselves to one study, one profession. We may never reach the eminence which they have reached, but we should labour to reach as high as possible; and one means of enabling us to do so, is to make our aim in the business of life single or one.

II. WE SHOULD FOLLOW OUR PECULIAR TASTE IN THE BUSINESS OF LIFE. We suppose the taste to be in accordance with the principles of morality and religion. To make any other supposition would be *outré* in the

extreme. This lesson is clearly read us by the life of Kitto. From his earliest years he discovered a strong taste for those very things in which he so much excelled in after life. With his little box of paints and hair pencils, we find him drawing pictures, when almost a mere child. He is at the same period busy in making attempts at composition, writing notes to those from whom he received books, and penning a story to gain a penny to purchase for himself one of his favourite miniature authors. This taste was evidently planted in his mind by the great Creator. He never ceased to cultivate it. Perhaps there would be no impropriety in affirming that he could not help cultivating it. It was as natural and as agreeable for him to do so, as it was to breathe or exercise his limbs. It discovered itself wherever he was, or in whatever he was engaged. It was by following out this bent or natural inclination of the mind that he became so eminent.

We believe that every man born into the world, of any mental vigour whatever, has some peculiar taste or bent of mind of this description; and if it be so, we may well ask, for what purpose has the Creator placed it so prominently there, if not for a special cultivation? We believe that every man is sent on his own peculiar mission into the world, and for the fulfilment of this mission, he has his own peculiar tastes, and powers, and talents given him. Why not, then, cultivate these peculiar powers? Why not follow out the apparent intentions of the great Creator? Dr Johnson has rather a strange theory on this subject. He maintains almost the very reverse of the proposition we have laid down. He holds that the best method of educating a youth is to drill him thoroughly on those branches which he hates most; and if he be brought to understand, and in some degree to relish, those branches which he hates, he will not be long in mastering those branches which he loves. In this way, he argues, a stronger habit of attention is generated, and the powers of the mind are more generally educated. For example, if a youth dislikes Mathematics, if he even decidedly hates them, the very best plan is to ply him frequently with the problems of Euclid, with Algebra, and with all the intricacies of Arithmetic up to the Integral Calculus. If he be kept unremittingly at these subjects, in process of time he will begin to acquire a taste for them, and the habit of attention, almost forced upon him, will be past all reckoning in value. In laying down and prosecuting a system of general or popular education, there may be some truth in this theory of Dr Johnson. The opinion is every day becoming stronger, and justly so, that education must embrace the whole man, physical, mental, moral. But this general education is a very different thing from the selection of a profession or the business of life. We are not then left to roam over all the departments at pleasure. We must make our choice. We must, out of the many, select one. There is no alternative. There can be no alternative. God's Providence determines that if a man would become truly useful and eminent, he must select one department only, and confine himself to its cultivation. Now, it is in the selection of this profession, or this department of the business of life, we say the taste or bent of the mind should be followed. If it is not, the probability is, eminence will never be attained, and in a long train, discontent, dissatisfaction, murmuring, sorrow and misery will follow. In *seven months* Kitto acquired the art of making list boots. During these seven months, while he was acquiring knowledge and proficiency, he was satisfied. But he was kept *five months* longer at this work and began to hate it, because no mind was exerted in it; it was a perpetual repetition of the same manual labour. From this it was evident that Kitto had a taste for something that exercised the mind—that called

into full play the different powers and faculties of the soul. Had he, therefore, been confined all his lifetime to the making of list shoes, his would have been a life of misery. We are afraid that the neglect of this principle, on the part of parents, has ruined many a noble youth, dwarfed many a true genius, and blasted the usefulness of many a true child of God. We do not contend for leaving a child to his own wilful, thoughtless, and unreasonable choice. We have not even yet said that the choice should be left to the child at all. All that we have contended for is, that the choice should be made in accordance with the taste of the child. This may be done by the child or the parent. Our opinion is, it should be by both. The child should express his choice, and the parent should approve or disapprove. It is no argument against this arrangement to say that parents are very often mistaken as to the tastes and powers and capabilities of their children. So is it with children themselves, and perhaps oftener. By whom, then, is the choice to be made? A choice *must* be made, but if the unfitnes of parents on the one hand and of children on the other be considered a serious, a fatal objection, where are the selecting parties to be found? In almost all cases we have observed, where there is a judicious parent and a well trained and educated child, and where both parties have entered earnestly and sympathetically into the subject, by the united conversation of both, the best choice has been made? Earnestly, therefore, do we press the idea, that that department in the business of life which is most consonant with the taste of the person about to enter on it, be selected. If this be not done, one of two consequences must follow. The person must become listless, dull and hearless; or his taste will, in some way or another, break forth, despite of the impediments with which it is surrounded. The stream may be pent up for a time, but not always. Its waters will accumulate behind, and burst the strongest dam ever made by the hands of men.

III. WE SHOULD LEARN THE RICHES OF THE SCRIPTURE, AND HOW THESE RICHES MAY BE MADE KNOWN. Many successful attempts have been made, to unfold and illustrate the truths contained in the Scriptures.—The more frequently these attempts are made, by men of genius, piety and erudition, the more successful do they seem to be. Numerous are the departments into which Biblical Literature may be divided and subdivided.—There is its Theology—doctrinal, practical, experimental; there is its Philology, of the Old Testament and the New; there are its Antiquities, Customs and Manners; there are its Geography, Geology, Astronomy and Climatology; and there are many other minor topics, to which it is unnecessary to make any particular allusion. All these departments have to a great extent been cultivated by Divines and Literary men, in every period of the Christian era. To such an extent have they been cultivated in past ages, that one would imagine there could be nothing left for men of the present day to write about. Yet at no period, perhaps, in all ecclesiastical history, will it be found, that a greater number of books has been published on Biblical subjects, than at the present. Let us be truly thankful to Almighty God that it is so, and earnestly pray that it may long continue to be so. *P.* Amid this multitude of publications it may be asked, “Can there be any thing new or useful?” Look, we would answer, into these publications for yourselves and you will find much that is both new and useful. And what is the lesson which all this reads us? Is it not that the Scriptures are a mine, exhaustless in their riches—that it is a field abounding with seams of wealth whose number cannot be told—seams richer far, and more numerous far, than the best and the richest of California or Australia?” “I have read the

Bible completely through," said Newton, "at least seventy times, and yet I never open it, but I find something new." This is the experience of many a saint as well as Newton.

Two illustrations of this fact—that much that is new, may be found in the Bible yet—have been lately given to the world; we refer, in the first place, to the *Morning and Evening Exercises* of the Rev Wm. Jay of Bath; and next, to the *Daily Bible Readings* of Kitto. The plans of both these works had novelty in them, and both tend to exhibit the exhaustless riches of the Word of God. The plan of Jay was to fix upon small isolated passages, which were apt to be overlooked, and to show exigitically what their true meaning is, and practically, what lessons could be learned from them. The same principle he applied to other passages with success, which were supposed to be exhausted long ago. It is unnecessary to dwell on this work, or the eminent success with which the plan was carried into execution. The fact that the book is in the hands of almost every one, is the best evidence of its acceptableness. But we cannot help saying that the new views and new lessons which Jay discovered in those passages, when first published, struck every one with astonishment. All admired the genius of the man who had dug out such a mine of piety; but all admired more, the wonderful, the astounding, the exhaustless riches of that sacred volume bequeathed as the best of legacies by heaven to man. The very same remarks are applicable to Kitto's *Daily Readings*. He took his favourite themes of study and the results of his travels to the East and applied them to passages of Scripture, fitting them up for daily reading. By this means, what new light is cast upon many of these passages! What an insight into not a few of the most interesting records of inspiration! What a glowing realization, by his descriptions and pictorial illustrations, of the days of old and of the localities in which patriarchs and prophets lived and moved! How often does one almost feel that he is thrown back into the midst of these worthies and has taken his position among them! And say, reader, does not all this give us another proof of the boundless riches of the Word of our God?

We thus see that of late much light has, by various authors and out of different sources, been cast on the word of God. But the work is not done. The mine is not exhausted. The riches, the spiritual gold and the heavenly silver, are not all extracted. Treasures of it are to be dug out still. Truths, precious truths, more precious than Ophir's ores, are to be elicited. Sparks, scintillations, are but coming from this celestial luminary now. In millennial days it will shine in full radiancy. It will shine, but it will not exhaust itself. Eternity will come, and in its pure atmosphere this luminary will shine brighter, clearer, fuller, than ever; and all its light and all its glory, it will cast on the Lamb that once was slain.

IV. WE ARE TAUGHT THE INCREASING INFLUENCES OF CHRISTIAN LITERATURE.—The works of Kitto, and the reception given to them by the public, read us this lesson, clearly and emphatically. The nature of these works is evident. They all, to a less or greater degree, bear on the Sacred Volume. The Bible is the grand centre around which they revolve. The number of the volumes which has been circulated proves unmistakably that the public have a strong taste for such reading. This has been especially the case with the *Pictorial Bible*. The demand for it for a time was unprecedented. It found its way into the home, not only of scholars and divines, but of merchants, mechanics, tradesmen, clerks, and even common laborers. Its popularity has been a genuine, thorough, wide-based popularity. Nor has it much diminished. If we are correctly informed, under the able man-

agement of the present spirited publisher, its circulation is almost as extensive as ever. So is it with some others of his books, and particularly with his Daily Bible Readings.

We are accustomed to mourn over the degeneracy of the age. We lament that there is so little practical godliness. We grieve that so many vain, trifling, and sometimes immoral books are published, and that these are so greedily bought up by the public. We consider these bad signs of the times. But we must not permit our judgments to become too cynical. While we look at the dark side of the picture, we must not forget to look at the bright. We have it on good authority, that the books which sell best and maintain their ground in the market longest and firmest, are good, christian, theological works. They may not make much glare or noise at first, but in four or five years, commonly they outstrip all works of fiction or romance. Some strange illustrations of the influence of Christian Literature have been lately given to the world. When Sir Walter Scott first gave his novels to the public, the sensation which they produced was wide and deep. No work of any kind had ever approached some of these novels, in popularity. The sale effected was marvellous. Some reviewers and a few infidel writers took this as an occasion to have a hit at religion, and a sneer or two at religious authors. They boastingly said, the sale of these novels was a proof that when the public get anything worth reading, they would purchase it readily; but when nothing but "the old-wives' fables" of Christianity came from the press, they came still-born; there was no life in them; Christianity, as a subject for a popular author to write upon, was now effete. But just as if to blunt the edge of this sneer—just as if to evidence that there was as much vitality in Christianity as ever—out came the discourses of Dr Chalmers on *Astronomy*, and, strange to say, the sale of that volume paralleled, if it did not outstrip, the sale of the *Waverly Novels* in their palmiest days. This taste for Biblical Literature, we maintain, is increasing, instead of diminishing. What a flood of gospel light have Cumming and James and Jay and Brown—all voluminous writers—cast among us! How widely have their works been disseminated! Even Science is catching the same spirit. Sir David Brewster is out with his "More Worlds than One"; and Hugh Miller sends forth to the ends of the earth his "Testimony of the Rocks." Liberally, successfully, has Kitto contributed to the same glorious work. He has given us another proof of the mighty influence Christian Literature, when appropriate, can wield among the masses of mankind. While, therefore, we mourn over other deficiencies, let us at least rejoice over this, and thank God that our Christian Literature is becoming more influential than ever.

We at first intended to read several other lessons from the life of Kitto. We proposed to show how difficulties, seeming impossible, could be overcome—how advantageous it is to us to follow the leadings of Providence—and the moral power which, even in this sinful world, a sanctified genius can exercise. But we have occupied so much space already that we cannot enter upon the illustration of these topics. The simple mentioning of the topics suggests to every one that they are lessons taught by Kitto's life. We shall conclude with a cursory reference to one other subject.

V. THE BIBLE ITSELF IS NOT STUDIED SO MUCH AS IT OUGHT TO BE.—This was the grand study of Kitto. First, he made himself thoroughly familiar with the contents of his English Bible, and then, he made everything in his reading and travels bear upon these. The English Bible not only lay constantly on the table of his study, but his pocket Bible was always with him in his visits and his travels. This was precisely as it should have

been. Numerous are the helps which in our day are provided for the study of the Bible, and we believe that not a few make a proper and judicious use of them. But, on the other hand, we are afraid there is a goodly number who do not turn them to so good and so legitimate a use. These individuals read much about the Bible, but they do not need much of the Bible itself.—The result is, their reading seems rather to lead them away *from* the Bible than *to* it. Indeed we do not hazard this as a mere opinion; we know from personal observation, that it is a fact. The disadvantages of such a system must appear evident to every one, upon a little reflection. Unless we are intimately acquainted with the passage itself, how can we appreciate, to their full extent, the illustrations of doctrine, duty, manners or customs, which are given of it? To take full advantage of the help provided for the study of the Bible, we must have studied well the Bible itself.

This deficiency of a minuté and familiar acquaintance with the English Bible, has sometimes discovered itself in places where we would not have expected it. We have known it glaringly exhibited at some of our Theological Halls. While students were laboring, or were seeming to labor, to fathom the depths of Greek and Hebrew, and the criticisms originating in these, they have shown themselves profoundly ignorant of Biblical facts with which the scholars on the upper bench of a Sabbath School would have been ashamed not to be familiar. But great improvement in our schools of learning have, in this respect, been already made, and are still making. In the Free Church College of Edinburgh, a regular course of study is appointed in the English Bible itself; the examination proposed is most minute and searching; and if the plan as laid down be thoroughly and faithfully carried out, undoubtedly the Free Church of Scotland will soon see the fruits to be reaped from it. We go farther, and say, that the Church at large should feel herself indebted to those men who have set such a noble example, and should endeavor to liquidate this debt by going and doing likewise.

We have concluded our review of this great and good man. May it be in some degree the means of stimulating not a few of the young to rouse themselves up to imitate and follow his example!

J. W.

THE EVANGELIZATION OF THE WORLD.

NO. I.

THIS is a subject very dear to every true follower of Jesus. The prayer—the earnest longing of his soul, is, “Lord, let thy kingdom come!” Hence, whatever relates to the coming of Christ’s kingdom, or has a reference to the ushering in of the glorious millennial age, is deeply interesting and delightful to him. Christian reader, let us, then, monthly, during the last quarter of the year, devote a short period to retirement from the cares and turmoil of this life, during which we shall converse together respecting the maintenance and extension of Christ’s kingdom.

The first thing in regard to this subject to which I would direct attention, is, the instrumentality by means of which the world is to be *regenerated*.—It is the CHURCH. Now, let us enquire, What is the Church? The Church is a “body,” or a “family,” composed of all those who come out from the world, and profess their belief in the teachings of Divine Truth, “together with their children.” The Church, as such, is not confined to any

country, nation, or people. This spiritual organization, in scripture is variously compared to a family, a temple, a household, a fold, a kingdom, a spouse. Christ Jesus the Lord is represented as her Bridegroom, her King, Shepherd, Head, Rock, Corner-stone, a Foundation upon which she is built. As Christ is the rock or foundation upon which the Church is built and rests, it therefore necessarily follows that she must be *wholly distinct* from all other *earthly* societies, organizations, or kingdoms. Accordingly, Christ speaks of His Church as not being of "this world": "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight."

Now this heavenly society, distinct from all other societies, Christ has commissioned with a great and important work: "Go ye into all the world, and preach the gospel to every creature." The Church requires certain powers to enable her to accomplish this grand object. These Christ has conveyed unto her; *i. e.*, a power to set forth a declaration of the truths she believes to be taught in the Scriptures, to which, all who enter within her pale are to give a public assent; the power of the keys—to open and shut the door of entrance into the Church—to exclude from her communion when unfaithful; the power to select preachers of the Word—to judge of their fitness for the sacred office—to ordain and send them into the field—and to recall them when unfaithful. Such, then, are the powers and privileges with which Christ has invested his Church. Where rests this power? Does it, as Papists say, rest exclusively in the Clergy and the Pope, God's vicegerent upon earth? or, as Presbyterians affirm, in the whole body of the people? This most important inquiry may be satisfactorily decided by a very few arguments fairly deduced from Scripture. *First.* This power arises from the indwelling of the Holy Spirit. *Secondly.* Wherever this Spirit dwells, there is the seat of this power. That the Spirit dwells in the *whole Church*, and not exclusively in the *Clergy*, is manifest from the whole tenor of Scripture. The descent of the Spirit on the day of Pentecost was on the whole assembly: "They were *all* filled with the Holy Ghost," &c. But time would fail me to refer to all those passages which directly prove this fundamental doctrine of our most holy Faith. Let the reader, at his leisure, consult such passages as the following:—Rom. xii. 4, 8; 1 Cor. xii. 7, &c.; Eph. iv. 4-7; John vii. 37, 39.

Now, since the Scriptures uniformly represent the Spirit as dwelling in the whole Church, "animating, guiding, instructing" her, spiritual power and authority must rest in the whole membership. This is manifest from the various Epistles of Paul in which he admonishes the respective *Churches* to which they are addressed, to preserve the purity of their membership, and the orthodoxy of their teachers,—at the same time, warning them that they were responsible for any heresy which they should "suffer" to arise amongst them, or for any false doctrine which they would permit their teachers to set forth to the people. He also enjoins them to excommunicate unworthy members. The simple conclusion, therefore, is, that since these exhortations to watch over the orthodoxy of the teachers, the soundness of doctrine, and the purity of the membership, were addressed to the *whole Church*—the people, the Apostle must have regarded those powers stated above as being vested in the whole people.

Dr. Hodge, in his usual clear style, thus speaks of this doctrine:—"Its public assertion at the time of the Reformation, roused all Europe. It was an apocalyptic trumpet, *i. e.*, a trumpet of revelation, calling dead souls to life; awakening them to the consciousness of power and of right; of power

conveying right and imposing the obligation to assert and exercise it. This was the end of Church tyranny in all true Protestant countries. It was the end of the theory that the people were bound to passive submission in matters of faith and practice. It was deliverance to the captive, the opening of the prison to those who were bound, the introduction of the people of God into the liberty wherewith Christ makes his people free. This is the reason why all civil liberty follows religious liberty. The theory that all Church power rests in a divinely-constituted *hierarchy*, begets the theory that all civil power vests, of divine right, in kings and nobles. And the theory that all Church power vests in the Church itself, and all Church officers are servants of the Church, of necessity begets the theory that all civil power vests in the people, and that civil rulers are servants of the people. These theories God hath joined together, and no man can put them asunder. It was, therefore, by an infallible instinct the unfortunate Charles of England said, 'No bishop, no king;' by which he meant, that if there be liberty in the Church, there will be liberty in the State." Such, then, is this great Scriptural principle of *Spiritual* power, both as to its nature and its influence upon Church and State. Until this doctrine is *fully* received, understood, and acted upon, by the whole Church, the cause of God cannot prosper. It lies at the very foundation of all *reform* and progress—civil and religious. The history of the Romish Church gives abundant testimony to the accuracy of this assertion. Rome has never been, during her long *anti-christian* reign, instrumental in civilizing, christianizing, any country. On the contrary, wherever her power has extended, all true liberty, civilization and christianity have rapidly disappeared, and remain extinct so long as this Satanic power continues to exert her influence. Poor, miserable, degraded Ireland, is one example of this, taken from many to which I might refer.

Slumbering Protestants! awake to a consciousness of your power and of your rights, and of the obligations under which they place you. It is yours to see that designing politicians or Romish priest-craft do not wrest these from you. It is yours to exercise these for the maintaining and diffusing of the glorious truths of the Cross in all their purity. And now, when selfish and unscrupulous statesmen are forming unholy alliances with that Church which denies this doctrine of Church power and right, and would bind the people to a *passive* submission to the will of the Pope, it is surely high time that you were up and doing. Preachers of the doctrines of the Bible! it is yours to proclaim faithfully and fearlessly the power and right of the Church "over which the Holy Ghost has made you overseers." This doctrine the Fathers of the Reformation dauntlessly proclaimed to the world, and confirmed it with their blood; and why? Because it was a heavenly truth.—And, now, shall we, through *fear*, indifference, policy, or party feeling, allow these to be wrested from our people? Forbid it, heaven!

But, Christian reader, I would bring this subject still more closely home. Consider how unspeakably important is this power and right which Christ has conveyed to His Church—His people; and how glorious and heavenly the influences which result from these, when rightly exercised. How inconceivably weighty are the responsibilities which rest upon those who possess, or *profess* to possess, this power and its prerogatives! Would that the members of our Churches would ever keep these solemn facts before their minds! Would that those who are *entering* our Churches felt how awfully sacred and holy is the step which they are taking! Let us, for a little, reflect upon the responsible and sacred position of those who constitute the Church.—They are temples in which the Spirit dwells. How pure and holy should be that temple in which so divinely pure and holy a Being dwells!

But there is another view, in which your position, if possible, appears still more solemn and responsible. When you enter the communion of the Church you engage to take part in watching over the orthodoxy of her teachers, the purity of her doctrine and members, and entirely to consecrate yourself and your *all* to the cause of God—to maintaining the interests of his kingdom at home and *abroad*. Let professors of religion reflect much upon the real character of these duties which they voluntarily assume. Think of the results which must flow from indifference to, or unfaithfulness in the discharge of these duties—the exercise of the power and prerogatives you possess in virtue of your church-membership—results, the real character of which eternity only can disclose. In view of these solemn considerations well may you exclaim, “Who is sufficient for these things?” Here the gospel steps in and gives you all needed encouragement in the promise, “Your sufficiency is in Christ.” Christ when he conveyed unto his Church this power, with its corresponding duties and responsibilities, gave to her membership the promise that he would always, “until the end of the world,” grant unto them his Holy Spirit, to animate, strengthen, guide, and instruct them. Christ thus promises and assures his people that he will qualify and enable them to discharge the duties entrusted to them.

Professor, seeing that such is your position, “what manner of person ought you to be?” Have you the Spirit of Christ *dwelling in you*, guiding, strengthening and instructing you in the discharge of these sacred and important duties. Without this Spirit you are as powerless, insufficient to act faithfully your part, as members of the household of Christ, as were the “dry bones” of Ezekiel’s vision “to arise and stand upon their feet,” *before* the “breath” of the Lord had entered into them. Surely, then, it is your duty to be much and earnest in prayer to God, that he would grant you a large portion of the indwelling influences of his Holy Spirit, to guide you unto all truth, and to strengthen you for the performance of duty. If you can allow yourselves to neglect prayer and to remain contented without the assurance that the Holy Ghost is dwelling in you, it indicates that you are woefully insensible in regard to the nature of your position, its duties and responsibilities, and criminally indifferent to the promotion of God’s glory and the salvation of immortal souls; and wholly regardless of God’s authority and the divine retribution awaiting the disobedient. O, Christian reader, may it not be yours to sink into such appalling indifference! Reflect much upon the nature of the calling wherewith you are called. Remember that the pure and holy gospel of Christ is entrusted to you. It is yours to preserve its purity, to maintain at home, to diffuse amongst the nations of the earth, and to adorn by a holy walk and conversation. Seeing that such is the high station which you occupy, it surely does not become you to be absorbed either in the pursuit of wealth, in the pleasures and enjoyments of this life, or in the fashions, luxuries and vanities of the present day. Neither does it become you to spend your time in conversing on idle and trifling topics—such as the trashy politics and gossip of the day. Your conversation should be in heaven, whence we look for the Saviour. Your mind should be much occupied with the nature of your station and its duties.—You should be daily searching the Scriptures for light; seeking the Spirit to direct and strengthen; and beseeching God to grant you out of that fulness that is treasured up in Christ, those endowments and qualifications which will enable you to walk worthy of your high calling. Thus passing the time of your sojourning here in fear, walking worthy of the Lord unto all pleasing, and abounding in righteousness and the fruits of the Spirit, you will be

instrumental in hastening on that glorious period, when the "wilderness and the desert shall blossom abundantly, rejoice with joy and singing, and all nations shall see the glory of the Lord and the excellency of our God."

A LOVER OF ZION.

OLD TESTAMENT LIGHT ON OUR SOCIAL PROBLEMS.

(From Essays by Ministers of the Free Church.)

THE system of Moses was contrived with a view *absolutely* to prevent the formation of a *classe dangereuse*. For this end, by God's express appointment, every citizen received a substantial interest in the welfare of the commonwealth; industry, forethought, and integrity were encouraged by ample and not distant rewards; the recklessness engendered by over toil was checked by the interspersing of frequent holidays with the days of labour; the tendency to low sensual indulgence was discouraged, by opening to the people many sources of rational and elevating enjoyment; self respect and the sense of responsibility were fostered, by giving to each citizen a voice in the government of his tribe and city; the whole nation was raised to a high moral and intellectual platform, by a system of universal education, in which instruction in God's law held the highest place, and all the lofty and inspiring memories of the past were brought to bear on the young mind at its most susceptible period; each family was stimulated to noble deeds, by the careful preservation of its genealogy, thus bringing it under the refined but stirring influence of ancestral associations; incidental cases of poverty were provided with genial alleviations, and the certain prospect of regaining its position within fifty years was held out to every down-broken family; a kindly and courteous spirit was fostered by a thousand delicate regulations, insignificant in themselves, but very powerful in their influence at large; the overcrowding of the population was checked, by the careful settlement of the boundaries of each tribe and family; while attention was given to the laws of health, by the prescription of ceremonial cleansings without number, applicable both to the person and to the dwelling, charged in the main with a deep symbolical meaning, but having, at the same time, an important sanitary tendency. Never, in any constitution, ancient or modern, was so careful provision made for the social department of national welfare; seldom, indeed, has any express provision been made for it at all. The noble design was grievously crippled, almost frustrated, times without number, by the perversity of the people, especially by their religious apostasies, which constantly brought on them social miseries as their punishment. But in all fairness, a system like this should be judged by its essential tendencies,—not merely by the results which flowed from it when worked by vicious or blundering hands. Yet, even in its imperfect and broken condition, the social machinery, planned on Mount Sinai, was productive of wonderful results. In the better periods of their history, the civilization of the Jews was, in many points, not only far in advance of our own at the present day, but far in advance of what we have even begun to contemplate as practicable or desirable. The life of the common people was less slavishly toilsome; it was more refined, more plentifully provided with the means of recreation, more like the life of cultivated, companionable men, than we have begun to dream of, as proper or possible for our labouring classes. The treatment of the poor was gentle, considerate and generous, to a degree that would but excite the ridicule of many a poor-law guardian of the nineteenth century of the Christian era. It was doubtless in some degree a fruit of the unexampled excellence of their social system, that long after the Hebrew commonwealth had perished, the Jewish people continued to possess such extraordinary vitality, and to be marked, so much above other nations, for their industry, intelligence, and economy. Long after the destruction of Jerusalem, "beggars, properly speaking, with the exception of such as were afflicted with diseases or infirmities, were unknown in Palestine, and, to a great extent, are still unknown among the Jews."

TENURE OF PROPERTY.—Proceeding now to details, we notice, as the fundamental arrangement of the system, the *partition of the whole landed property of the*

country among the citizens. Each free-born Israelite was a land-holder, possessing his estate by a tenure, which, so long as the constitution was observed, rendered its permanent alienation from his family quite impossible. At the year of jubilee, every inheritance returned free of all incumbrance to the representatives of the original proprietor. The arrangement was equally opposed to the accumulation of overgrown properties in the hands of the few, and to the loss of all property on the part of the many. The extremes of wealth and poverty were alike checked and discouraged, and the lot eulogized by Agur—a moderate competency, neither poverty nor riches—became the general condition of the citizens. It is difficult to tell what extent of land fell to each family. The portion of the promised land, actually divided by Joshua, has been computed at twenty-five millions of acres. Dividing this by 600,000—the number of families at the time of the settlement—we get forty-two acres as the average size of each property. For a Roman citizen, seven acres was counted enough to yield a comfortable maintenance, so that even in a country of ordinary productiveness, the extent of the Jewish properties would, at first at least, have been most ample. On the death of the father, the law divided the property among the sons, giving to the eldest a double share. Except when there were no sons, the daughters did not share the inheritance. Under this law it is evident, that, as the population increased, the properties would slowly undergo subdivision. But, for several generations, this, so far from being an inconvenience, would be a positive benefit. It would bring about a more complete development of the resources of the soil. The limestone hills with which the country abounded, would be carefully terraced, and the vine, the olive, the fig, the almond, and the pomegranate, made to flourish in situations where a scantier population would not have thought of rearing them. In point of fact, we know this to have been one effect of the subdivision; and the unprecedented masses of ruins which still cover the land, and are the wonder of all travellers, as well as the remains of terraced enclosures up to the very tops of the hills, prove that, in former days, a large and industrious population must have existed, that turned to account every atom of productive soil. The great rule of the Divine economy was thus amply honoured—nothing lost.

AMUSEMENTS OF THE PEOPLE.—The quiet country-life to which the universal partition of landed property destined the mass of the Hebrew citizens in the earlier periods of their history, was much less monotonous, and far better fitted to develop and exercise both mind and body than country-life has usually been. This effect was due in part to the remarkable variety of climate and scenery which Palestine presented. Mountain and vale, upland wilds and fertile plains succeeded each other, from the gentle slopes of Beersheba, to the towering heights of Lebanon. Within sight of the snow-clad peak of Hermon, might be found the climate and products of the tropics; from the top of a single hill, the spectator might discern the Great Sea laving the shores of the West, the Jordan winding like a green serpent through its tropical plain, and the desert girdling the South and the East. Such was the diversity of soil and climate, that even on the small estate of a Hebrew citizen, a great variety of crops might be raised. Barley and wheat flourished in the plains; orchards of pomegranate, fig, olive, almond, and vine, clothed and gladdened the limestone hills; while the "waddies" and distant "wilderness" afforded pasture for the flocks and herds, under charge of some of the younger members of the family. Each of these varieties of country-life had its appropriate season of festivity and joy. The threshing season, the vintage, and the sheep-shearing were all times of social rejoicing; and in the case of the godly, they were also times of holy enjoyment, and charitable distribution. The difficult problem of popular amusements was disposed of in this manner, and the amusements provided were not only not pernicious and dissipating, but fitted to exercise and develop the best and holiest feelings of the soul. But this was far from the only interruption to the dull monotony of labour. The HOLIDAY system of the Jews was one of the most remarkable and beautiful features of the economy, combining social recreations and religious exercises, so as to give religion a much more cheerful aspect than we commonly suppose. Each seventh day brought the precious interval of entire and holy rest. Besides observing other festivals, all the males repaired thrice a year to the ecclesiastical capital, for the festivals of Passover, Pentecost,

and Tabernacles. All the benefits that the different tribes of ancient Greece derived from their public games, besides other benefits of a higher kind, the Jews derived from these annual gatherings. The time spent on these occasions was divided between the services of devotion, and the enjoyment of free, happy, social intercourse. The people were enjoined to "rejoice before the Lord with all their heart." It must have been highly delightful to look forward to these green spots in the wilderness of labour, and not less so to look back on them. Even the stranger and the bond-servant, if circumcised, could not lawfully be deprived of these times of refreshment; "The man-servant and the maid-servant, and the stranger within the gates," were specially included in the blessed provision of the Fourth Commandment, as well as in the law for the great annual festivals.* There can hardly be presented to the imagination a more interesting picture, than that of a group of pilgrims going up to the capital or returning from the feast. The exhilarating influence of a bright Eastern morning—the pleasant excitement of the journey—the happy converse of congenial friends—the joy of welcoming each addition to the company—the rich, full volume of song rising from time to time from the lips and hearts of all—the arrival in the capital—the greetings of friends—the holy convocation—the thrilling recollections of the days and deeds of old—the impulse given to solemn feeling and earnest thought—the journey back—the sight of home—the welcome of wives and children—the fresh zest experienced in returning to ordinary labour—such are the materials from which the man of fancy may draw his pictures of Old Testament life,—pictures that were meant by the gracious Lawgiver to be realized not once or twice in a lifetime, but almost at every change of season,—no less than thrice every year.

It is evident that the true *philosophy* of holidays was well understood by the Jewish lawgiver. He knew that to the uneducated and uncultivated, who have no control over their higher faculties, but are slaves to the lowest sensual passions, holidays cannot be deemed a blessing. To release such beings from their labour, were like liberating the maniac from his cell, or the bear from his cage. The holiday is a blessing to those only who have a taste for the pure intercourse of friendship, the innocent excitement of an excursion, the beauties of nature, the pleasures of knowledge and self improvement, or, highest of all, the holy exercises of devotion. It is most instructive to mark, in the provisions of Moses, the relation which these two things bore to each other—the unusual number and duration of the national holidays, and the matchless excellence of the provision for cultivating the higher tastes and feelings of the people.

NATIONAL EDUCATION.—No plan of public training was ever better entitled to be termed a system of *Education*. The business of literary instruction, so very prominent among us, and often so destructive of the health of the young, occupied a far inferior place; and the arrangements were so made as to *educate* or *draw out* the mind and form the character, in the most efficient way. The great object was, to place the young Jew in the position in which he might be most beneficially acted upon by all the educational influences in which the name of "schools and schoolmasters" is most justly due. Foremost among these, was the great school of HOME. In the Old Testament, HOME had a peculiarly sacred and important character.—The parental and filial relations were guarded with most sacred care. The great founder of the nation had been selected for special honour for his domestic faithfulness † "Honour thy Father and thy Mother"—stood out in bold relief at the very head of the second table of the law. There was no tendency to undervalue the parental conscience, or the parental ability to train,—no wholesale attempt to snatch children from their parents, as if Providence had made an error which man must hasten to correct. Parents were charged in the most solemn manner personally to instruct their children in the knowledge of God's holy law and covenant—that being the chief, almost the only department of formal instruction. They were to teach God's laws diligently to their children, and to talk of them when they sat in the house, and when they walked by the way, and when they sat down, and when they rose up ‡ But the Levites, too, had important duties in the education of the people. Dispersed over the country, and coming into constant contact with the

* Deut. xvi. 11, 14.

† Gen. xviii. 19.

‡ Deut. vi. 7.

people, they were bound to watch over all that concerned their religious and social welfare; especially to remind parents of their duty in the religious instruction of their families, to aid them in discharging it, and supplement their efforts by special instructions of their own. A very great value was set on the people becoming acquainted with the *history* of the nation. That history was to be viewed constantly in its connection with God;—its *providential* lessons were to be continually studied. Not only by the recital of the facts of the past, but by a thousand other means,—by monuments erected over the country, by songs and legends, and by impressive religious services, the whole people were sought to be drawn under the solemnizing, elevating, yet humbling influences of the history of the past. What thrilling sensations must have rushed through the souls of Hebrew youths, as first they realized the grand events of their national history! What a mighty stimulus they must have felt to noble resolves, and lofty efforts after great and good achievements!

PAUPERISM.—Such arrangements as those on which we have been dwelling, were admirably adapted to check the formation of a PAUPER class. Still, poverty could not be entirely banished—the poor could not altogether cease out of the land. The tender care with which they were directed to be treated was one of the most remarkable enactments of Moses. Even in the best condition of the State, it was not deemed desirable that there should be no poor; probably, because the community could not afford to dispense with the moral discipline which the existence of property is designed to promote, in the development of benevolent and self-sacrificing feelings on the part of the rich, and of grateful feelings on the part of the poor. On no part of their social economy did God lay more stress than on the kindly treatment of the poor. The gleanings of the fields and of the vineyards and oliveyards were always to be left for them*. The spontaneous productions of the sabbatical year were also to form a part of their provision†. They had, in addition, a share of the second tithe, and it was enacted, that when the people carried up this tithe to the annual festivals they were to share it with the poor.‡ No taxes for their support were wrung from reluctant rate-payers, all was left to the high principle and good feeling of the nation. It seemed to be God's most earnest wish, that the provision of the poor should be made in the way least fitted to crush their spirit—least fitted to make them feel like a degraded class, or to destroy that self-respect which is so essential to the exercise and development of lofty virtues. The utmost kindness and consideration were to be shown to them. Those who had property were always to be ready to relieve them when the pressure of want was bearing them down§. Interest was not to be charged on the money advanced in such circumstances||. Articles essential to their comfort were not to be retained as pledges¶. The near approach of the year of release, when debts were cancelled, was not to steel the heart of the rich man against the application of his poor brother.** Every possible provision was made for cheering the poor man's heart.—He was buoyed up on every hand, while skirting the borders of the Slough of Despond; and while the year of jubilee continued to be observed, he had always the prospect of better and brighter days. As long as the constitution was upheld with any measure of integrity, it was all but impossible for a grovelling pauper class to arise. And it was not only at the original proclamation of the law that the case of the poor was considered; there was no abuse, except the practice of idolatry, that was more loudly denounced by the prophets than neglect or oppression of the poor. If idolatry was the quintessence of sin against the first table, oppression of the poor was the same against the second. What a contrast to the poor law system of the present day! No dreary, desolate workhouse was to be reared on the soil of Judea, to be a prison to the young and a grave to the old; no hired inspector was to dole out their handful of pence to scowling and thankless paupers; no board of guardians was to labour to solve the problem, how at one; to keep up the law and to keep down the allowance. The poor were still the brethren of the rich; and the aim of the latter, in place of crushing them by degrading distinctions, was to elevate them by generous and kindly treatment.

* Lev. xix. 9, 10.

† Ex. xxiii. 11.

‡ Deut. xxvi. 12.

§ Lev. xxv. 35.

|| Ex. xxii. 25.

¶ Deut. xxiv. 12, 13.

** Deut. xv. 9.

Religious Miscellany,

GOD'S ANSWERS TO PRAYER

The Rev James W. Alexander, D.D., has a sermon in "the New York Pulpit," the first one in the volume, from which we take the closing passages.

As the conversion of a multitude, even "flocks of men," sets forth the glory of God, so this is more specially and eminently done, when the blessing comes in answer to prayer. Never have the honors of our common Christianity been so illustrious as when with one consent the people of God have been seen thronging to the place of prayer, as if in public acknowledgment that the excellency of the power is "of God and not of us." The church has long marked in her calendar the connection of Prayer and Pentecost. And amidst many sins and deficiencies in our actual condition in New York, it is cause of adoring thankfulness that so many thousands have been drawn to put honor upon united and public supplications.

The friend who has already helped us largely is the friend who expects our confidence and our requests. Our divine Benefactor, who hath all fulness, claims that past gifts be remembered, and calls on us to rehearse "the years of the right hand of the Most High." Are we afraid that he cannot or will not do so great things? The admonition is tender and appropriate: "Thou calledst in trouble, and I delivered thee;" and immediately afterwards; "I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it." Psalm lxxxix. 7-10. In that awful interview with the patriarch, which almost saved the cities of the plain, Abraham successively received every favor that he asked. But "the Lord went his way, as soon as he had left communing with Abraham," and Sodom was given over to vengeance. Let us remember that we pray for nothing less than Christ's great glory and that it is possible to ask too little. Learn this from the visit of King Joash to the dying prophet. Though he was in earnest, though he wept over Elisha, though he deprecated the invasion by Syria, though he smote with the arrow, which was symbolically the "arrow of the Lord's deliverance," yet he stopped short of the desires and hopes which he ought to have entertained. "Take the arrows," said Elisha. "And he took them. And he

said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice." We have prayed, and have received; but, oh, my fellow-worshippers, have we prayed or received in any measure corresponding to the exceeding great and precious promises of Him with whom we have to do? the meri's and sufferings of Him whose death and righteousness are our plea? or the boundless compassion of him who giveth to all men liberally and upbraideth not? We are not straitened in God; but we are straitened in our desires, our purposes, our believings. Here all is narrow; there—in the heart of God—all is wide. We have not, because we ask not. If the waste cities are to "be filled with flocks of men," God will anticipate *this fullness of gift by an effusion of the Spirit causing warm wishes and fervent prayers.* "I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock." When united prayer begins, revival is not merely coming—it has come. And this agrees with the word of the Lord: "And it shall come to pass before they call I will answer; and while they are yet speaking, I will hear." In sovereignty of dispensation the Most High prepares his own sheep, causes them to hear the shepherd's voice and brings them into his fold. When the spirit of prayer is universal, the divine gift will transcend all previous example.

Inquiring for God, in the way of renewed prayer, marks growth in the individual Christian. The solitary chamber and the night watches attest the increase of zeal and importunity. Parents, guardians, husbands, wives, teachers, friends, lie prostrate before God, yearning for the conversion of sinners. Above all, ministers of the Word and elders of the churches are made to recognize their solemn relation to the work, and give themselves to prayer. Of this we have a remarkable instance in the case of Shots, already mentioned. "In that place," says Mr Livingstone, "I used to find more liberty in preaching than elsewhere; yea, the only day in all my life

wherein I found most of the presence of God in preaching, was on a Monday, after the communion, preaching in the church yard of Shots, June 1630. The night before I had been with some Christians, who spent the night in prayer and conference. When I was alone in the fields, about eight or nine o'clock in the morning, before we were to go to sermon, there came such a misgiving spirit upon me, considering my unworthiness and weakness, and the expectation of the people, that I was consulting with myself, to have stolen away somewhere, and declined that day's preaching, but that I thought I durst not so far distrust God, and so went to sermon, and got good assistance about an hour and a half; when the points which I had meditated on, Ezek. xxxvi. 25, 27. And, in the end, offering to close with some exhortation, I was led on about an hour's time, in a strain of exhortation and warning, with such liberty and melting of heart, as I never had the like in public in all my lifetime." Nor should we fail to notice the modesty of the man, who, in this piece of autobiography, drops no syllable concerning the conversion of a single soul by his means. Yet we learn from the best authority that no less than five hundred persons were, as was believed, converted under that sermon, in that rural churchyard. Ministers of the gospel, beyond all others, have a serious responsibility at such times, and have cause to ask the intercession of God's people, that they may, with more devotion of the whole man, give themselves to the word of God and prayer. But the plain and incumbent means, and that on which the great blessing thus depends, is direct prayer to Almighty God for the particular gift of large increase. What the master has already done is an earnest, not a measure, of what he will do. Have many hundreds been brought to Christ amidst the solemnities of decorous assemblies? We ask more than this at the hands of our covenant keeping God, and of that Saviour who had compassion on the multitudes. We ask that the river of grace, which now trickles along our highways, may swell to an inundation, breaking with peaceful force into dens and hovels, the dark places of the earth, full of the habitations of cruelty; that salvation may run down our streets; "waters to swim in, a river that could not be passed over;" that the tidings of his love, and the baptism of his Spirit, may reach, not merely the church-

going and instructed child of the covenant, but the open sinner, the publican, and the harlot. "O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name for ever? Why withdrawest thou thy hand, even thy right hand? Pluck it out of thy bosom!" Amen.

IS YOUR MINISTER PAID?

"My dear reader, is your minister paid?—You have a minister. You value your soul too highly to let its concerns be neglected, and you know well the importance of gospel institutions in relation to both the temporal and eternal interests of men. For your own sake, for the sake of your family, and for the sake of the public good, you would not for any thing be without a minister. You would dread the increase of immorality, had you no sanctuary in your midst, and were your Sabbaths silent or set at naught by those around you. Hence you have a minister. Is he paid?

"Is your minister paid? Is his salary adequate to his support? and is it punctually paid? This is what I mean by the question. Do you promise your minister a sufficient salary? and do you pay it? Is he paid?

Is your minister paid? He should be.—The bible enjoins it as a duty. The Master hath said, "The workman is worthy of his meat; the labourer is worthy of his hire."—And, said Paul, "Do you not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers of the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." And he asks, "who goeth a warfare at any time on his own charges? If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Both the law and the gospel teach the duty of giving a proper support to the ministers of the Lord. The law said, take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth; Deut. xii 19, and xiv. 27; and it made abundant provision for those who served in holy things.—The gospel has not made the same explicit provisions for its ministers, but it teaches and enjoins the duty. You profess to be governed by the gospel. Have you conformed to it in this respect? Is your duty done? Is your minister paid?

"Is he paid? He should be. You

have bound yourself to do it. You bound yourself when you subscribed for his support. That was a promise to pay; is it paid? What says the call which you gave him? In the call you said, "Promising . . . all proper, support, encouragement, and obedience in the Lord, &c." Here is a promise to pay in the call; is it fulfilled?

"Is your minister paid? He should be. His usefulness depends upon it. If he is not paid, how can he give to the poor, and to missionary, and other benevolent efforts? How can he labour when oppressed with care, or harassed with debt, or in constant anxiety and perplexity as to the wants of his family? And how can he do good, when his own reputation suffers, because his engagements are not promptly met? Reader, if you would help your minister to be useful, you must pay him. Is he paid? Reader, is he paid?"

"Is your minister paid? He should be. The cause of Christ demands it.—The interests of religion, of the church, and the world, require punctuality in the payment of the minister's salary. Is he paid?"

"Is your minister paid? He should be; for who will become ministers, if ministers are not paid? Who will enter service in which they must labour hard,

and yet suffer, and starve? If you would see candidates increase, pay your minister! Is he paid?"

"Is your minister paid? Paid! Do you say. This is a worldly view of the subject. Very true; but ministers live in the world as well as you; and how can they live without a living? And how can they labour without it? And how can your minister live, if you do not pay him? Is he paid?"

"Is your minister paid? Paid! Do you say, all but a little? But how many littles make a much; and these very littles may be just what the minister at this moment needs. If he is not paid every cent, he is not paid; and if the last cent of every subscription or pew rents is not collected and paid over to him, he is not paid;—and, reader, do not rest to-night till you can say, my minister is paid!—Not only pay your own subscription or pew-rent, but see that all others pay theirs; for in this matter no one is free till all are free: the minister is not paid until the whole amount due him is paid. This is what justice requires; this is what the gospel enjoins; this is what the people have engaged to do; this is what he has a right to expect; and when all that is due to him is paid, and not till then is the minister paid. Reader, is your minister paid?"

Children's Corner.

REMEMBER THE SABBATH.

I shall never forget that bright Autumn Sabbath. By our clock it wanted but a few minutes of the time for Sabbath school, and I was waiting in the hall for my sister Annie. "Do hurry, Annie," I called. "Yes, Charlie," and the next minute she came running down the stairs, her sweet face rosy and smiling and her curls floating loosely from under the pretty hat she wore. Annie was a dear little girl, my only sister, and I loved her very much; she was about two years younger than myself, and I was but twelve. Annie was a gentle, thoughtful child, even as gay and giddy as myself; but, indeed, in those days I cared more for play than almost anything else. Well, I took the Bibles and hymn books to carry for Annie, and we were just about starting for Sabbath school, when mother opened the parlor

door and called to us; I can almost hear her sweet voice yet; "Charlie, Annie, as you go along, have this in mind, 'Remember the Sabbath day to keep it holy.'"

"Yes, mother," we both answered but as we were walking down the road, (for our house was in the country, I said to my sister, "Mother tells us that nearly every Sabbath; just those very words; I do wonder why?")

"Because, Charlie, she is so afraid we will forget this is God's day; I'm sure it makes her sorry when we do, for it is wicked, and God will be angry with us."

"Well now, Annie, just you see, I will keep this day holy; when we get to the school house I am going right in; I won't stop a minute with the boys on the steps oh, I shall be so good;" so I spoke and so I meant to do, but I had not then learned that resolutions made in our

own strength are weak and fleeting. It was a beautiful day, and going through the woods, in that cheery sunshine, I forgot my mother's counsel; forgot to keep the Sabbath day holy, and, heedless of Annie's pleading looks, I darted off on a chase after two squirrels; they soon got beyond my reach, and I came back to Annie's side, but it was only to pick up the crimson leaves which lay in our path, and shower them over her.

"Now, Charlie, you have forgotten what mother said to you."

I interrupted her roughly; "Do let me alone; I am older than you are, and can get along without your preaching; so the gentle little girl walked along, in silence, by my side, and I saw that she was troubled. Soon we came in sight of the creek; it was swollen and high, by reason of the many heavy rains the week before, and the water was but a little below the great logs which served as a bridge for the country people. Now our way was not *across* this creek; the path which led to the school-house only lay by it, and if I had heeded my mother's counsel and God's command, I would have gone right on with Annie, and not stopped by the water. But I was a simple, foolish child, and therefore obeyed the promptings of my own wicked heart.

"Oh the creek! why, Annie, it is just like a river! I havn't been down here since the rain;" and without heeding my sister, who begged me not to stop, I ran on the logs: "whew! but the water does sweep along; I must send some boats down;" and I picked a couple of chips and flung them in.

"You are doing very wrong, Charlie; you are playing on God's day, and he will be angry with you for it, and mother will be sorry; please come off those logs, and let us go to Sabbath school."

"In a minute, Annie; I will just throw one more chip;" but I threw another and another, and Annie stood on the bank, vainly pleading with me to leave my sport.

"Just come on the logs, Annie and see the water."

"Oh no! I am afraid; and then it is wrong."

"You little coward, what are you afraid of? just give me your hand: oh come, Annie; please do, and then I will go right straight with you to Sabbath school; indeed I will." Annie hesitated; "Come, now, what *can* be the harm in just throwing some chips into the wa-

ter; but I will stop if you come just for a little bit, and I will go then to the school;" and I urged Annie until she unwillingly yielded, and holding by my hand, came slowly to the middle of the rude log bridge; but she seemed to take very little pleasure looking at my boats.

"Throw one yourself, Annie."

"I can't; indeed, Charlie, we are breaking the Sabbath; I am so unhappy; let me go off the log; my head is getting giddy, too; please take me to the bank again;" but I only laughed at her; then, while I still lingered at my foolish sport, Annie left me, and walked along the log. Then I heard a great splash, and a scream, "Oh, Charlie! Charlie!" I saw that I was alone on the log, and I knew that Annie had fallen into the water: soon she rose, her little hands stretched out towards me. When I saw her, I sprang like a mad dog in the creek, but the waters were strong and high, and they swept me away from sister. Annie's hat, with its bright pink ribbon, floated away from her head, and when she rose again, I saw her long yellow curls hanging wildly about her. I knew a little about swimming, but what could so young a boy as I do in that terribly swollen creek? I struck out towards Annie, and when she came up again I caught her, and she clung to me tightly. But with her weight, I was not strong enough to swim; I could not fight against the waters, they were too mighty for me. Then I knew we must both die, and I gave one wild scream; but as we sank, I faintly saw two figures rushing down upon the log, and after this I knew no more. * * * *

I seemed to awake as from an ugly dream; and there I was, at home, in my mother's room; a great many people were about me; I saw my mother, pale and frightened-looking, sitting beside me. Dr May was talking to my father, and when I opened my eyes, they both spoke to me, but I could not hear their words distinctly, there seemed such a ringing in my ears. A little pale figure lay quietly beside me; I knew it was my sister, but whether living or dead, I could not tell; and when, at last, I could speak, I moaned out her name, "Annie;" I could not say another word.

"She is safe, Charlie! you both are spared to me; God in heaven, I thank thee for this mercy;" and my poor mother leaned her head down upon the pillow and cried heartily.

Annie was living, then, and with this knowledge, I fell into a deep, quiet, sleep and when, an hour after, we both awoke, and Annie saw me, she put her dear arms around my neck, and both of us burst out a crying; we were too weak to say anything to each other. The next day when mother sat beside us, with her work I told her all; how wicked I had been, breaking God's commandments so foolishly.

"The last thing you said to us, mother, was, 'Remember the Sabbath day to keep it holy;' and I knew all the time I was doing wrong; it was every bit my fault; dear little Annie was not to blame at all; but how were we saved?" Then mother told us that Mr Ellis and Dr May were passing through the woods, on their way to Sabbath school, when they heard my cry, and saw Annie and myself struggling in the water; as they were both strong men, with kind brave hearts, they plunged in and saved us; and when we were taken from the water, they thought there was no life in Annie. How mother cried when she told us this.

"And now Charlie and Annie, God, in his great mercy, has given you back to us, from the very gates of death, it seems; what a call is this for you to love and serve him, and keep all his commandments."

"I am sure, mother," I said, "I will never again break this one, 'Remember the Sabbath day, to keep it holy.'"

She shook her head sadly; "Do not say that in your own strength, my dear boy; pray for grace and help to keep you from the sin of Sabbath breaking, and, indeed, every other thing displeasing to God. Ask him to give you a new heart, and then you will love to obey his commandments."

"Let us ask him now, mother," said Annie, and she slid down from her pillows to the floor.

So my mother knelt with us, and the prayer she offered for her rescued children was very sweet and fervent; it seemed to go straight from her heart to heaven. Annie and I never forgot it. * *

Long ago all these things happened, but they have never left my mind. And often, when I was tempted to forget God's commands, to break his holy Sabbath, I looked back and saw again that terrible creek, and Annie's pale face and long golden curls rising from the depths of the waters; I felt her little hands clinging to me; and when I re-

membered all this, I saw it was done in mercy; that God had sent that warning upon me to keep me from being a Sabbath breaker; and it was blessed to Annie's heart and mine. The lesson learned at the peril of life, was never forgotten by either.—*Presbyterian Banner.*

A LITTLE BOY'S LEGACY.

The *London Bible Society Reporter* gives an interesting account of a little boy who very much loved the Bible. Before he was old enough to read, he delighted in hearing others read to him from the Word of God; and when he had learned to read, it was his favourite book. And he was not satisfied with having such a treasure himself, but wished others to have it also. When he was but little more than five years old, he was told that a neighbor, who commanded a merchant ship, was about to sail for the West Indies. "O let us send some Bibles to the poor black children," he exclaimed; and then added, "Tell them they are sent by a little boy who loves Jesus!"

At his earnest wish, twenty copies were accordingly sent and distributed; and on the following Sabbath, when the subject was referred to, he said impressively, "Ask God to bless His Word to the little children." About a year afterwards, on hearing that a young man, whom he knew, was going to Australia, he expressed a strong desire that Bibles should be sent to that colony, also, with the same message, "From a little boy who loves Jesus!"

The little boy died last June, when he was thirteen years old. One of his last expressions was, "Come, Lord Jesus, come quickly," for he loved the Saviour, as he loved the book that told of Him.—And he did not forget others when he was about to die. He wished to do good still. Three days before his death, he expressed a desire to make his will, and, after bequeathing his books and other articles to his relatives and friends, on being reminded of his money, and asked how he wished that to be disposed of, he said, "Put that into my Bible box." A sum equal to about two hundred and twenty-five dollars was afterwards sent to the Bible Society, as the contents of that box.

This was a noble legacy from a boy thirteen years old. Not many of the boys or girls could do so much as this; but

they could all love the Bible, and the Saviour, and "the poor black children," and all heathen children, as he did.— They could all pray, and probably every

one of them could give something to send the Bible and the missionary to those who need help from children "who love Jesus"

Religious Intelligence.

NOVA SCOTIA.

PICTOU PROTESTANT ALLIANCE.—The *Eastern Chronicle* contains the following account of the formation of the Pictou Protestant Alliance:—

The meeting previously advertised to take place in Prince Street Church, in this town, on Tuesday evening last, for the purpose of Organizing a Protestant Alliance for the County of Pictou and its adjacencies, was held at the time and place appointed. At the hour for opening, the meeting was called to order by the Rev James Bayne, who moved that R. P. Grant Esq., be appointed chairman for the evening, which motion was carried unanimously. Mr Grant then took the chair, and after briefly stating that this meeting was called for the purpose of forming a branch Alliance in connection with the Protestant Alliance recently formed in Halifax, the propriety of which step had already been discussed at preliminary meetings held in New Glasgow, he called upon the Rev David Roy to open the meeting with prayer. After prayer, the Rev James Bayne was, on motion, appointed Secretary of the meeting. The following resolutions were then put and carried unanimously, interesting and effective speeches being made by the Rev Messrs. Stewart, Roy, Blair, Patterson, Bayne and Walker, in moving and seconding the several resolutions to which their names are appended:

1. Moved by the Rev John Stewart, N. G., seconded by the Rev David Roy, N. G., and passed unanimously.—

That an Association be now formed to be designated "The Pictou Protestant Alliance."

2 Moved by the Rev Duncan B. Blair, Barney's River, seconded by the Rev George Patterson, Green Hill, and passed unanimously,—

That the objects of this Alliance shall be to maintain and defend against all the encroachments of Popery, the Spiritual doctrines of the Reformation and the principles of religious liberty, and to revive and propagate the same, as the best security, under God, for the temporal

and spiritual welfare of the Province, as an integral portion of the British Empire.

3. Moved by the Rev James Bayne, and seconded by Andrew Robertson, Esq., and passed unanimously,—

That for this purpose the Basis of the London Protestant Alliance be adopted by this Alliance, with such alterations, as may be necessary to render it suitable to the circumstances of this Province.

4. Moved by the Rev George Walker, N. G., seconded by Mr Roderick McGregor, N. G., and passed unanimously:—

That the means to be employed by this Alliance shall be Lectures, Sermons, public meetings: issue of periodical and occasional papers: Colportage and Missions. Use of the Public Press: Petitions to the Legislature: Memorials and Deputations to Government: Communications with members of the Legislature: Correspondence with Protestants in the neighboring provinces, and in other Countries: Formation of Committee for local action.

5. Moved by the Rev George Roddick, West River, seconded by James Stalker, Pictou, and passed unanimously,—

That the following persons be appointed office-bearers for the ensuing year:

President.—William Matheson, Esq., Pictou.

Vice-Presidents.—Rev John Stewart, N. G., and Rev David Roy, N. G., James McGregor, Esq., N. G., Abraham Patterson, Esq., Pictou, and Andrew Robertson, Esq., Pictou.

Secretaries.—Rev James Bayne, Pictou, and Rev Duncan B. Blair, Barney's River, Pictou.

Treasurer.—R. P. Grant, Esq., Pictou.

Managing Committee.—Mr James William Carmichael, N. G., John McPherson Fraser, Esq., N. G., Mr Thomas McDonald, N. G., Anthony Smith, Esq., West River. Messrs. Francis Beattie, Senior, Adam McKean and James Adamson, Pictou; James Henderson, Esq. and Mr William Irvine, Barney's River; Messrs. Alexander Ross and John McDougall, Blue Mountains, with power to

add to their numbers. All ministers, who are members, and all office-bearers of this Alliance, shall be ex-officio members of Committee. Five members shall constitute a quorum.

6. Moved by Mr James William Carmichael, N. G., seconded by David Matheson, Esq., West River, and passed unanimously,—

That an annual subscription of two shillings and sixpence shall constitute membership.

After the passing of the above resolutions; a book for membership was opened, and numerous signed after which the meeting was closed with the benediction by the Rev D. B. Blair. The meeting was attended by many persons from New Glasgow, and also from the West River, and several other of the country districts, and the whole proceedings passed off with the utmost harmony, and good feeling.

On the 7th inst., a meeting of the committee of the Pictou County Protestant Alliance was held in New Glasgow, when it was decided to hold meetings in all the principal districts of the County for the purpose of extending the membership of the Alliance and forming local committees as contemplated in the rules adopted at the foundation of the Alliance here. In accordance with this resolution a meeting was held in the Wesleyan meeting house at River John on Monday last. The building was crowded, and the large audience was addressed by the Rev. Mr. Milligan and Rev. Mr. Waddell of River John, and Rev. Mr. Bayne. A considerable number of those present became members of the Alliance, by signing the constitution and paying the fee of membership, and a local committee was formed to carry out the objects of the Association.

PRINCE EDWARD ISLAND.

LECTURE BY MR BENJ. CHRISTMAS, A MICMAC.—Last night an immense audience assembled in the Hall, to hear a Micmac Indian speak of the manners, and customs and habits of his tribe. The speaker was a converted Indian, the first fruits of the Micmac Missionary Society. The chair was occupied by the Hon. Dr Young. The meeting was opened by singing, and prayer by the Rev G. Sutherland. Mr Christmas detailed in a very interesting manner the habits of his people,—related anecdotes of their pagan superstition,—describ-

ed the way in which they retired before the whites, and the ravages of disease and rum among them. On the last point, he spoke with great effect, and throughout was highly applauded by the audience. We regretted that he did not describe how little the French Priests or Romanism had done for them;—but their present state affords the best proof of that. They are still but half civilized, and sunk in superstition. Mr Christmas will, we trust, prosecute his education, that his conversion, so simply related at the close, may prove a blessing to many of his people.—*Protector*.

CANADA.

JOINT COMMITTEE ON UNION.—The Committees on union appointed by the recent Synods of the United Presbyterian Church, and the Presbyterian Church of Canada, met at Toronto on the 18th August, and continued their deliberations during that and the following day.

There were present on behalf of the United Presbyterian Church, Dr. Wm. Taylor (Convener,) Dr Jennings, Messrs Thornton, Kennedy, Aitken, Skinner, and Gibson, Ministers. On behalf of the Presbyterian Church of Canada there appeared Messrs Ure (Convener,) Scott, Frazer, Gregg, Ross, and Laing, Ministers; Messrs Jeffrey and Heron, Elders.

The Rev W. Aiken was called to the Chair. The Conveners laid on the table their instructions from their respective Synods.

The Committee proceeded to frame a "Basis of Union," and after lengthened and prayerful deliberation, unanimously agreed on the following articles. On separating, the Brethren gave thanks to God for the progress made, and expressed a hope that the desirable object for the promotion of which they have laboured, may be remembered in prayer by the members of both the Churches concerned.

I. Of Holy Scripture.—That the Scriptures of the Old and New Testaments, being the inspired Word of God, are the supreme and infallible rule of faith and life.

II. Of the Subordinate Standards.—That the Westminster Confession of Faith, with the Larger and Shorter Catechisms, are received by the Church as her Subordinate Standards, and as exhibiting the sense in which the Holy Scripture is to be understood.

But, whereas, certain sections of the said Confession of Faith, which treat of the power or duty of the Civil Magistrate, have been objected to, as teaching principles adverse both to the right of private judgment in religious matters, and to the prerogatives which Christ has vested in His Church, it is to be understood :

1. That no interpretation of these sections is held by this Church which would interfere with the fullest forbearance, as to any differences of opinion which may prevail, on the question of the endowment of the Church by the State.

2. That no interpretation of these sections can be received by this Church, which would accord to the State any authority to violate that liberty of conscience and right of private judgment which are asserted in Chap. XX. Section 2. of the Confession ; and in accordance with the statements of which, this Church holds, that every person ought to be at full liberty to search the scriptures for himself and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance.

3. That no interpretation of these sections can be received by this Church, which would admit of any interference on the part of the State with the spiritual independence of the Church, as set forth in Chap. XXX. of the Confession.

III. Of the Headship of Christ over the Church.—That the Lord Jesus Christ is the only King and Head of His Church; that He has made her free from all external or secular authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into such engagements with any party as would be prejudicial thereto.

IV. Of the Headship of Christ over the Nations, and the Duty of the Civil Magistrate.—That the Lord Jesus Christ, as Mediator, is invested with universal sovereignty, and is therefore King of Nations, and that all men, in every capacity and relation, are bound to obey his will as revealed in His word ; and particularly, that the Civil Magistrate, (including under that term all who are in any way concerned in the Legislative or Administrative action of the State,) is bound to regulate his official procedure as well as his personal conduct, by the revealed will of Christ, to bow to the authority of Christ as King of nations, and conduct his whole administration according to the dictates of the Word of

God, while he does not interfere with the religious liberty of individuals, and has respect to their conscientious convictions.

V. Of Church Government.—That the system of polity exhibited in the Westminster Form of Government, in so far as it declares a plurality of Elders for each congregation, the official equality of Presbyters who minister in word or doctrine without any officers in the Church superior to said Presbyters, and the unity of the Church, in a due subordination of a smaller part to a larger, and of a larger to the whole, is the Government of this Church, and is in the general features of it herein set forth, believed by this Church to be founded on, and agreeable to the Word of God.

VI. Of Worship.—That the ordinances of Worship shall be administered in this Church as they have heretofore been by the respective Bodies of which it is composed, in a general accordance with the directions contained in the Westminster Directory of Worship.

(Notes on the article IV. by the Committee of the United Presbyterian Church:

1. That the first part of it having relation to Christ's headship over the nations, has always been one of the things most surely believed, and most firmly maintained by the United Presbyterian Church, while, at the same time, she has constantly and carefully guarded against the practical inference drawn from it by some, that Christ, as King of nations, delegates his power to earthly Kings—that they are in any sense his vicegerents, or that magisterial interference in matters purely of a religious nature is a medium through which Christ exercises the authority with which, as King of nations, he is invested.

2. That the second part of this article, having reference to the duty of the civil Magistrate, is to be understood, as simply expressing what the Committee of the United Presbyterian Church believe to be the general sentiments held by that Church on the subject, for no declaration of sentiment regarding it has been required by her as a term of communion, and their instructions forbid their acknowledging it now in that character.)

D. FRASER, Clerk.

FIRST SYNOD OF FRENCH CANADIAN CHURCHES.—The Churches formed through the labours of the French Canadian Missionary Society, amounting to four in number, have recently constitu-

ted themselves into a Synod. The meeting was held at Point aux Trembles—Each Church sent two delegates, one its pastor, the other a French Canadian layman. They resolved to adopt a French rather than a British organization, and to connect themselves with the "Union of the Evangelical Churches of France." The constitution of that body was discussed article by article, adopted and subscribed by all the delegates present. Their Confession of Faith is similar to that adopted by the Reformed Churches of France at the time of the Reformation. The Synod is to meet annually. A Church may be entitled to send more than two delegates to it, according to the number of members on the roll. A Synodal Commission of five members will serve as a permanent Executive Committee, and prepare the business for each meeting of Synod. The designation they have adopted is, the "Union of the French Canadian Churches."—*F. C. Record.*

SCOTLAND.

OPENING OF THE UNITED PRESBYTERIAN THEOLOGICAL HALL.—On Tuesday the annual session of the United Presbyterian Divinity Hall was formally opened by an address from Professor M'Michael, in the large Hall, 5 Queen Street. There was a very numerous attendance of students and ministers from various parts of the country. Among those present we observed Professor Harper, Professor Lindsay, Professor Eadie, the Rev Drs Smart, Leith; Brown, Dalkeith; and Jeffrey, Glasgow; the Rev Messrs. Cooper, Fala; Muir, Leith; Brown Johnstone, Glasgow; Jarvie, Kelso; Parlane, Tranent; Davidson, Croom, Gemmell, &c., Edinburgh. Professor John Brown was prevented from being present through serious illness. The Rev Mr Gemmell having opened the proceedings with prayer, Professor M'Michael delivered an elaborate lecture on the Unitarian controversy, viewing the subject negatively and positively, and showing the various modes in which Unitarians have tampered with the sacred text and forged or corrupted the different readings. He dwelt at some length, and with great eloquence, upon the peculiar manner in which, he said, they have sought to disprove the divinity of Christ, quoting and refuting the statements put forth on this head by Dr Priestley and several others of their more celebrated divines. The lecture throughout

was a splendid specimen of our Scottish polemical theology, and was received with loud applause. At its conclusion Professor Harper stated that, owing to severe indisposition, Dr Brown would be unable this session to conduct the studies of his class in exegetical divinity, and that he had forwarded to them an address intimating the fact. The learned professor here read the address, which was dedicated to the students, and which breathed in every portion of it a most affectionate and tender spirit. It was received by the students in solemn silence. Professor M'Michael then pronounced the benediction, after which the proceedings terminated. The various classes assemble on Wednesday morning—the arrangement for the session, rendered necessary by Professor Brown's illness, being that Professor Lindsay will conduct the studies of both the junior and senior hall in exegetical divinity simultaneously, lecturing on the second half of the Epistle to the Hebrews. The other classes will remain as formerly. The number of students in attendance this year is nearly two hundred, about the half of whom comprise the junior hall.—*Scottish Press*

THE LATE REV A. O. BEATTIE, M. D., D. D.—In our number of Friday we announced the death of the Rev Dr. Beattie of Glasgow in the 75th year of his age and the 51st year of his ministry. Though the event has for some time been expected, the intimation that this venerable minister had entered into his rest, has excited profound regret throughout the United Presbyterian Church, of which he was so long a distinguished ornament. Dr Beattie was ordained to the pastoral charge of the associate congregation of Leslie in 1808, translated to Kincardine in 1812, and finally to Gordon Street, Glasgow, in 1825. He received the degree of M. D. from the University of Glasgow, and that of D. D. from an American University. His ministerial career was remarkable, both for its success and its unbroken harmony. He himself stated at his jubilee last year, that he never had in his lifetime a congregational trial. At the period of his induction, Gordon Street church was in its infancy, and his membership was small; but in no long time under his ministry it became, and has ever since continued, one of the largest and most flourishing congregations in Glasgow. He had the rare good sense to anticipate the desire of his people for assistance, and to press upon them the propriety of choosing a

colleague before his popularity was in any degree diminished, or his natural strength, either of body or mind, materially abated; and on the 2d of October 1855, he had the gratification of receiving as his coadjutor the Rev G. M. Middieton, whose induction as junior pastor of Gordon Street contributed greatly to promote the comfort of Dr Beattie's declining years. Dr Beattie had no pretensions to profound or extensive learning, but he had a thorough knowledge of the Scriptures, and was well acquainted with the good old standard works in theology. His sermons were conspicuous and powerful, rich in gospel truth, and marked by strong common sense, and deep knowledge of the human heart. Their style was clear, terse, and vigorous, and the delivery was characterized by great energy and earnestness. It is a most gratifying and instructive fact, in the present day, that Dr Beattie, who stood resolutely in the old paths, and preached the fundamental truths of the gospel in all their fulness and simplicity, ministered to the end of his career to a crowded congregation. He was a model of a diligent pastor, indefatigable in his visitation of the sick, the aged and infirm, and in his attention to the young. His ready recognition of the persons, and intimate knowledge of the characters and circumstances of his flock, have rarely been equalled. In the church courts, and in the management of ecclesiastical affairs, he exhibited talents of a very high order, and not often found in combination. He was both a sagacious counsellor and a singularly dexterous and ready debater. He perceived at a glance both the strength and the weakness of a cause. He did not waste time in skirmishing about the outposts, or dealing with incompetent details; but went at

once straight to the heart of his subject, and seized, as it were, instinctively upon the great leading facts or principles upon which the decision of the question turned. He possessed great powers of repartee and humour as well as of argument; and it was exceedingly unsafe for an opponent in debate to put forth in his presence any loose or illogical reasoning. He continued to the last to take a deep interest in public events relating to the advancement of civil and religious liberty—of which he was throughout a strenuous supporter—and to the progress of the United Presbyterian Church and Christian cause in general. Though constitutionally conservative in his tastes and habits, and therefore indisposed to “meddle with those that are given to change,” he was ready to welcome and carry out any new scheme that was calculated to promote the public weal; and he frequently exhibited, even in his old age a zeal and activity in supporting measures for the reform of our social institutions, which might have put to shame the apathy and indifference of younger men. Dr Beattie was as much distinguished by the freshness of his spirit, as by the robustness of his intellect. His was indeed a green old age. While he clung to the friends of his youth with unwavering affection, he took a deep and warm interest in the welfare of the younger ministers of the Church to which he belonged. He was fond of their society, and often invited them to partake of his hospitality, which he “used without grudging.” He has gone down to his grave full of years and honours, but it will be long before the blank which his removal has made, both in the councils of the Church and in the hearts of his friends will cease to be felt.—*Scottish Press.*

Editorial.

MR. FORMAN'S DISMISSAL.

THE last few weeks has witnessed an act of subservience to the influence of Rome, on the part of our present Government, which surpasses all its former acts. We allude to the dismissal of James R. Forman, Esq., from his office of Engineer of the Railroad. Mr Forman is a man of the highest character for integrity, and his qualifications for his office have been abundantly proved both in Britain and this country. His offences are two. In the first place, he dared to belong to the Protestant Alliance, and to adhere to it, when even some clergymen thought discretion the better part of valor, and ran away, we suppose in hope of yet realizing the promise, of “living to fight some other day.” This was enough. The *Express*, the organ of the priests,

for this demanded his dismissal; and when to this was added his second offence, that he would not sacrifice the interests of the Province to promote the views of a Catholic contractor, his doom was sealed. Our contemptible Popish Government had to yield, and have displaced a man of tried integrity for a man, whose short residence among us has been sufficient to throw serious doubts upon his honor—a native born Nova Scotian, who had brought credit upon his country abroad, for a man who, according to the showing of their own supporters, possesses the most dubious nationality, of a Scotch Yankee—a man who had shown his zeal and firmness in protecting the interests of the Province, for a man who has shown himself capable of being made the subservient tool of unprincipled men—and a man of the highest qualifications, for one of whose capacity to build a Railroad, not the slightest evidence has yet been afforded to this Province. This is the tribute our Government has to pay to Rome. Well, well, Mr Forman has lost his office, but he has the consolation, that Mr Guthrie had when he lost his head, that it was in a good cause.

But his dismissal was not equal in baseness to the conduct of the members of Government in their subsequent attempts to traduce his reputation. *Odisse quem laeseris*—to hate those whom you have injured, is a principle of corrupt human nature, and it has been exhibited in all its blackness in the conduct of these men. From the documents published it is made evident, that the Government encouraged the contractors to thwart the Engineer in pushing forward the works, and would not render their aid in enforcing the fulfilment of their contracts, and after this they turn round and endeavour by every species of falsehood and misrepresentation to throw the blame of the slow progress of the works upon Mr Forman. We confess we did not believe that the Province contained two men, capable of any thing so base as the conduct of the Attorney General and Provincial Secretary in this matter. There is no use in being mealy mouthed about them. It seems plain that the members of the present Government, to use the description given of them by another, “sold themselves to work iniquity,” and at the same time are acting under that judicial blindness as to the consequences of their own acts, which even a heathen could observe as befalling wicked men, when he said, “whom the Deity wishes to destroy, he first renders mad.”

We have known Mr Forman from his youth, we sat with him at the same form and listened to the same Collegiate prelections, and have since met him at home and abroad, and we are certain, that by every right minded person, the more he is known, the more he will be esteemed. It was our privilege to meet with him in Scotland—to behold him there entrusted with the construction of important public works, and both by his Christian character and engineering skill gaining laurels for himself and doing credit to his native country. We enjoyed the hospitality of his Christian home, and fellowship with him not only in reminiscences of our native land, but in the sympathies of travellers to the better country. Little could we have imagined that there would be parties in Nova Scotia, to stand up and say, that the man deemed capable of constructing the public works of Scotland, was not fit to construct the same for Nova Scotia; or that Popery should so rule our country that the very Christian principle of which he was giving such an unpretending yet luminous example, should be the cause of his being driven from his native land. Well, well, there is a time of retribution fast approaching, and it is his detractors and persecutors that are to be pitied. The public works which he has constructed abroad, and even what he has done in Nova Scotia, will stand as a monument of his skill when *their* memory shall rot; and even now he has that invaluable blessing, “the testimony of a good conscience;” as

well as the favor of Him, who hath said, "Blessed are ye when men shall revile you and persecute you, and speak all manner of evil against you falsely, for my sake."

PRINCE EDWARD ISLAND AFFAIRS.

OUR neighbours in Prince Edward Island have for some time been in a state of intense excitement. The state of the public funds has been sufficient to excite the anxiety of every good citizen, the treasury being empty, treasury warrants at a very heavy discount, and the public credit at a very low figure. To add to the excitement, the Government has been, in the most tyrannical manner, removing from office some of the most faithful officers, to supply their place with raw Irish incapables. It is not our part to treat of any merely political issues that may be before the people of that colony, but there is one feature of their public affairs which we must notice; and that is, the Romish influence by which the whole proceedings of the Government is controlled. Our own Government is in a bad enough state in this respect, but we believe that they are in a worse state in Prince Edward Island, in consequence of the Catholics numbering about two-fifths of the whole population, and a great part of these the most miserable set of creatures we have ever seen,—the Papists of this Province being, in many respects, far above them. These form the bulk of one party, Liberals, as they call themselves, and as there are but few respectable Protestants associated with them, our readers may have an idea of what a party they would be to conduct public affairs. Yet this party has for some time been at the helm of affairs, and, with the Governor himself a Papist, it may be easily imagined that matters will be conducted in a manner perfectly satisfactory to the Church of Rome. Happily, however, Protestants there are more united than in this Province. There are no Baptist or Kirk ministers on the Island who denounce combinations of Protestants for the protection of their common interests; on the contrary, the ministers of both these bodies are the most strenuous in support of the Protestant Combination which has far more directly interfered with politics than the Protestant Alliance of Nova Scotia.

Some recent proceedings call for notice, as showing how little disposed the Government is to protect the lives and interests of Protestants. Such was the indignation felt at the recent dismissal of some deserving public officers, that it was resolved to hold a mass meeting on the square of Charlottetown to denounce the proceeding. On the requisition of 3000 persons, the Sheriff summoned the meeting. Now, the meeting being thus duly summoned for a purpose perfectly legal, we contend that every person who chose to attend it should have been under the protection of British law. Instead of this, the Irish settlements were deluged with handbills by the agents of the Government, fitted to excite their "mercurial" temperament against their Protestant fellow-countrymen. In addition to this, the Queen's printer, a member of the Government, in his paper, publishes the most inflammatory appeals, *directly urging the Irish ruffians to personal violence upon Protestant ministers.* We give a specimen:—

"The Unholies suppose the meeting will be conducted in such a manner as to bring joy and gladness to their hearts. Don't they wish it may? They will find, to their grief and mortification, that the little arts which prevailed amongst the ignorant settlers about Belfast and Lot 67 will be of no avail when the intelligence of the whole County shall be brought into one common focus. The Parsons will be likely to find their "occupation" in the condition of Othello's—"gone" for that day. Won't there be a glorious gathering of the Boys who have a pious regard of their own for all the political parsons in creation, and who, with the national taste

for diversion, will tuck up their sleeves and be ready for any emergency? How Tracadie, and Fort Augustus, and Monaghan Settlement, and Newton, and Millvale, and other parts congenial, will pour their contributions in; and—although we don't wish to see a blow struck at one's tenement of clay, no matter how deeply the national honour may be compromised by the absence of this part of the day's sport—there is no doubt that

“When *Greek* meets *Greek*, then comes the tug of war”

of some sort, and those of our fellow-Colonists who have e'er been at

“Donnybrook Fair,
When an Irishman all in his glory was there,
With his sprig of Shillelah and Shamrock so green,”

may reasonably hope to have their recollections revived of some, at least, of the sports and pastimes of old Ireland.”

We have had scenes in this Province little better than what is here sought to be introduced—we have seen, too, our legislators excusing, if not defending, deeds of blood, when executed by Irishmen upon unoffending Protestants—and we have seen the perpetrators of acts of violence, if they happened to be Papists, and their victims Protestants, either escaping altogether or with the very slightest punishment—and we have heard in our Legislature the most disgraceful attacks upon Protestant ministers, as a body, that probably were ever heard on the floors of a Legislative Assembly in any country calling itself Protestant. And yet, we must say that things are rather worse in Prince Edward Island. We venture to say, *it is the first time since 1688, that under the shadow of the British flag an officer of the Government has been found openly and publicly hounding on a body of ruffians to personal violence on Protestant ministers.* As the Protector properly remarks, “There can be little doubt that if a member of the British Government had used such language, he would be at once arrested, and either tried for high treason or deprived of another opportunity of doing mischief.” But in this case it is treated in such a manner, as shows that the Government connive at the whole thing. The Mayor of Charlottetown addressed a letter to the Governor calling his attention to the inflammatory article, and urging measures to preserve the peace of the city. In reply he receives a formal official letter in which all that is said about the conduct of the Queen's Printer is, that “*His Excellency refrains from commenting upon the imputed motives or conduct of the Press on this or on any occasion, believing that the law of the land and public opinion supply the best means for its regulation and control.*” This although the said article was published by an officer of the Government. We are happy to observe that the Rev. A. McKay, minister of the Church of Scotland at Belfast, has addressed a spirited letter to His Excellency on the subject, but only to receive a reply formally acknowledging its receipt.

We may remark that the accusation against Protestant ministers of being the authors or instigators of the meeting, was entirely unfounded. It was a spontaneous outburst of the indignation of the people. That Protestant ministers have spoken out their sentiments manfully in regard to recent proceedings of the Government is true, but no Protestant minister took any active part in the proceedings of the meeting, while it was notorious that Popish priests were among the most active on the other side. We see something similar in this Province. Leading politicians loudly denounce Protestant ministers, if they dare to open their mouths in regard to the proceedings of Government however iniquitous, and affect a pious horror at ministers of religion interfering with politics, at the very time that their sole dependance

for power is upon the influence of the priests and prelates of the Romish Church, whose active influence they have had occasion more than once to invoke. It is like Ahab denouncing Elijah as "a troubler of Israel," interfering with politics, while he regarded the priests of Baal as most excellent men, who never "interfered with politics," but allowed him to pursue his course of wickedness unchecked. Herod beheading John the Baptist for "meddling with politics," when he said to that monarch, "it is not lawful for thee," but we doubt not commending the Jewish priests as good peaceable men, confining their attention to their own proper duties, and never troubling his conscience with their impertinent accusations.

The meeting passed off quietly, no thanks to the Government, or the High Sheriff. Many of the Irish were armed with deadly weapons, and such was the expectation of a bloody fray, that the *Protector* says:—

"A Monaghan who is regarded as a very decent man of business in this town, on the morning of the day, kindly informed a friend of his, belonging to the opposite party, "that not one Protestant would be allowed to leave the Square alive; that he was bound to join the others in accomplishing this object at all hazards,"—and we have no doubt of the correctness of this statement. If only one shot had been fired, a general slaughter would most certainly have followed, the effects of which might have extended all over the Island."

Two circumstances prevented this, in the first place, the numbers and determination of the Protestants assembled, particularly the arrival of some hundreds of Scottish Highlanders from Belfast, who marched in a body to the Square. The Irish had on several former occasions tried their mettle and felt the weight of their right hands, so that they felt but little inclination to rouse their blood. And in the second place the requisitionists, seeing the hustings filled with and surrounded by supporters of the Government, and the partizan proceedings of the Sheriff in conducting the meeting, retired to one end of the Square and there did the business for which they were assembled.

Our readers cannot help observing the violence and ruffianism, which characterises Irish Papists wherever they go. We have had specimens of it lately among ourselves. It is deplorable to see a Government in such a state of weakness, that it cannot protect peaceable citizens, or what is worse, as we have both in Nova Scotia and Prince Edward Island, a Government so subservient to Romish interests, that it will not or dare not attempt to do so. We observe that in some instances Protestants are resorting to the protection of their own good right hands. It is deeply to be regretted that ever it should be necessary to resort to any other means than the regular course of law for the preservation of life and property.

CONFERENCE OF JOINT COMMITTEES ON UNION.

THE Committees appointed respectively by the Free Synod and the Presbyterian Church of Nova Scotia to confer on the subject of union between the two bodies met during the past month in Halifax. Both Churches, we have reason to know, have been looking anxiously for this meeting, and great disappointment would have been experienced had it been productive of no progress. We are happy to learn that those interested in the object of the meeting have no reason to feel disappointed, but on the contrary abundant cause for thanksgiving to God both for the spirit of fraternal concord which prevailed in the deliberations of the Conference and for the steps unanimously taken.

A Basis has been agreed to. This does not ensure union, but it is the *laying of the foundation*, and should it be well laid and of good sound material, the time occupied in its preparation will have been well spent. The Basis adopted is substantially the same as that published in our August number as adopted by the Committees of the two bodies in 1844. The only difference consists in a very few verbal alterations introduced by the Free Synod in 1846, when it was adopted by that body. It is a token for good that this Basis has been adopted *unanimously* by the Committees to be recommended to their respective Synods.

The Committees, we understand, were not inclined to move quite so fast as our brethren of both Synods in Prince Edward Island Presbyteries appear to wish. One strong objection to a *pro re nata* meeting of Synods was the certainty that such a meeting would be *less fully attended* than the ordinary annual meeting; and certainly it would be both *unwise* and *unjust* to take at a disadvantage the more distant brethren of both Churches, and practically to deprive them of their privilege of taking part in the discussion of the subject at *every* stage of its progress. In resolving therefore to recommend the Basis to their respective Synods, at their next ordinary meeting, the Committees we think acted judiciously. We are persuaded that even the brethren of Prince Edward Island, who are happily so forward in this matter, will cordially acquiesce in the wisdom of the course adopted, when they learn that the Basis which they approved will come before the Synods in June recommended by the Committees; and farther, that other phases of the subject, involving details of a practical character, have been remitted to a Sub-Committee, so that the *whole question* may then be presented and may be remitted without delay to Sessions.

We are persuaded that the union, both in Canada and Nova Scotia, *will ere long be accomplished*. Let it now become a theme for conversation and a subject of *frequent and earnest prayer*. It is not yet *formally* before Sessions and congregations, but certainly it would be cheering to hear that the eldership and people were bidding God speed to our negotiations. *They* will do most for union who are most earnest in prayer, and who display most largely the *pure, forgiving, loving* spirit of the Lord Jesus. In proportion as we become *one with Jesus* in love for truth, for God and for the souls of men, will we be *drawn together* by the constraining influences of the Divine Spirit. "Pray for the peace of Jerusalem. They shall prosper that love thee."

UNION OF PRESBYTERIANS IN CANADA.

In our last we noticed the proceedings on Union of the Free and United Presbyterian Synods in Canada at their late meetings. To us it appeared that these did not augur favorably for an immediate union. We are happy to observe that the Committees of the two bodies have met and have agreed upon a basis of union. We insert this document in our Religious Intelligence department. We have examined this document carefully, and must express the opinion that it is one which we think might be readily adopted by the members of both bodies, and which might form a basis for union and for harmonious action in their united state. From the notes of the Committee of the United Presbyterian Church, as well as from what we know of that body, we are inclined to believe that there are members of it, to whom some portions of it will not prove satisfactory. It is in contemplation to hold a *pro re nata* meeting of the two Synods for the purpose of sending this ba-

sis down to Presbyteries and Sessions for their consideration, so that if the basis should prove satisfactory the union may take place next year.

Obituary.

DEATH OF DR. KEIR.

Just as we were preparing the last part of our present number for the press, we received the melancholy intelligence that Dr. KEIR had died at Truro on the 22nd ult. Scarcely ever has an event been announced that will be received throughout our Church with more general or deep felt sorrow than this. It is but last month that we recorded the interesting proceedings connected with the celebration of his Jubilee in the ministry. He then appeared in good health, and with the prospect of years of usefulness in the ministry. On the 1st September he attended the opening of the Seminary, and entered upon the duties of the present term of the Theological Hall. And now it is our duty to record the close of his earthly labours.

His last illness is thus briefly described by Professor Smith, "That day week before he died, he went to the Post Office to enquire for letters from home, when his thoughts went entirely from him, and he was utterly unable to make known to any body what he wanted. He fell into the hands of kind friends there, who conveyed him home in a carriage.—Passing home from my class, at 5 o'clock, his landlady called me in to see him, and thinking the attack was but slight, I prescribed something for him as on former occasions. But Mr. McCulloch calling soon after I left was more alarmed, and went immediately for a Doctor. After that, every thing was done for him that human skill could devise. But in spite of every effort to subdue the raging fever that had set in, he sank under its wasting effects in the short space of one week. His work was done. Our Great Master had given the commission, and no power could reverse his decision. We bow with humble resignation to his holy will."

We cannot profess to give at this time any thing like a full account of Dr. KEIR's life and labours. We may, however, mention briefly that he was a native of Bucklyvie in the parish of Kippen—that he was educated at Glasgow College, studied Theology under Professor Bruce of Whitburn, that he was licensed by the Associate, or Antiburgher, Presbytery of Glasgow about the beginning of the year 1808—that he shortly after devoted himself to the mission in Nova Scotia, and arrived in this country in the fall of that year. He spent that winter on Prince Edward Island, and in the following spring returned for a short time to Nova Scotia. Being called that summer he returned to the Island in the fall, and has continued to labour there ever since, though he was not ordained till the following June. In the year 1844, on the death of Dr. McCulloch, he was elected Professor of Theology to the Synod, which office he has continued to fill with honor to himself and advantage to the Church, till he has now been suddenly cut down at his post. He was in his 79th year. We hope, however, in an early number of the *Instructor* to furnish fuller details regarding his labours, and to attempt some delineation of his character.

THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

LORD, bless and pity us, shine on us with thy face,
That th' earth thy way, and nations all may know thy saving grace.—*Ps. lxxvii. 1, 2.*

Vol. 9.

OCTOBER, 1858.

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THE SIXTH ANNUAL REPORT OF THE COMMITTEE OF COLPORTAGE OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

Another year of the labours of your committee being over, we submit to the Synod the following brief narrative of our operations.

The Presbyterian Board of Publication of the Church in the United States having proposed to alter their terms of intercourse with us for the future, we submitted their proposition at last Synod. A committee was appointed to consider this in connection with the whole subject. The committee reported, recommending the acceptance of the proposition, and, in order to carry it out, that the number of colporteurs be reduced, the variety of books increased, the discounts diminished, and the result reported. This recommendation, as adopted by the Synod, we have been carrying into effect. With the close of last year we closed the account under the old system; and with the commencement of this year we began the new, in which the responsibility is transferred from the Presbyterian Board to this Synod. The Board still supply us with books on liberal terms; having at our request modified their own proposition; but the risk and extra expense, if any, will now rest upon ourselves.

Before we had matured our plans for

reducing the number of colporteurs God was pleased, in his Providence, somewhat suddenly to call Mr James Millar from his work and labour of love, we trust, to his rest. As the other three were less or more unemployed during the winter and spring, we deemed it unnecessary to reduce them further, the time employed not making up the full time of two: and in future this will always be the case, less or more. Now, however, they are all again in the field.

We have been enabled to increase considerably the variety of our stock, by purchasing on fair terms the supply held by Mr Robert Murray as Agent for the Free Church in this Province. These contained some late standard works from great establishments, both in Britain and the United States. Our supply under the new system, since January 1st, has consisted of 5136 volumes, the prime cost of which has been £346 5s. 1½d.—The expenses have been £20 5s. 11d.—Of this sum about one-fourth has been paid from the proceeds of those sold.—The balance remains due, but is covered by those on hand and in Depot. This at least we hope will be the case, judging from the past; but it is impossible to tell precisely till we have the expenses of sale reported. One thousand volumes of the above have been sent to Prince Edward Island, and Mr James D. Baird has gone over for their distribution.

In order to ascertain where we could

obtain the best supply, and the most reasonable terms, we have corresponded extensively with societies and establishments in Britain and the United States; and the result is very satisfactory; for we find that we can be abundantly supplied on very reasonable terms. But we also ascertained that many books which we ought to have in our stock, can only be obtained for the money down. As we had no spare funds for such a purpose, it occurred, that by a special effort, we might possibly raise a small sum, say £80 or £100, to be kept as a permanent fund for such copies. We therefore issued a small circular to that effect amongst the leading and liberal-minded of the several congregations of our Church. The result has been on the whole favourable. We have received from various sources, some known and others not known, about £25 currency, which, though short of what we proposed, and still hope for from friends of the

cause, some being actually promised, will yet be of service, as far as it goes, in obtaining the object in view.

The general statistics we find much as usual, both as to the volumes sold and given, and the families visited and conversed or prayed with, and also the tracts distributed. The whole number purchased from the first we find to be about 50,000 volumes, at a cost of about £4000 currency. These no doubt occupy the place of at least the same number of volumes of light and pernicious reading, with which the country was being flooded when our enterprise began, and which we have reason to know has been arrested. We trust also that by the blessing of God they will operate like "the leaves of the tree of life, which were for the healing of the nations"

All which is respectfully submitted,

JOHN I. BAXTER,

Conventer Com. Golportage.

Onslow, June, 1858.

Home Missions.

HOME MISSIONS.

We extract the following appropriate remarks from the last Report of the Home Mission Board of the Presbyterian Church of the United States.

A FEW WORDS TO OUR MISSIONARIES.

Dear brethren, we heartily rejoice with those of you who have enjoyed, during the year, the special manifestations of the presence and power of the Holy Spirit; and we gratefully unite with you in your expression of thanksgiving and praise to God for such inestimable favours. Such seasons of refreshing from on high are unspeakably precious, and their results constitute the best possible fruit of ministerial labour: and while they should comfort and strengthen you in the midst of your toils and self-denials, they ought likewise to stimulate you to more fervent prayer and energetic effort in the service of your Lord.

To those of you who have not been thus divinely favoured, we would say, be not unduly depressed nor discouraged. The absence of such tokens of the divine blessing upon your ministry, ought indeed, to lead you to self-examination and a serious review of your official con-

duct, and should constrain you to earnest prayer and zeal in all your ministrations of the gospel; but it ought not to dishearten you, if you have conscientiously and faithfully endeavoured to discharge your duty. It may be that you have been, comparatively speaking, faithful in all your official relations and duties, and yet not perceive any special good results from your labours. Your present work may be preparatory, like that of the husbandman while plowing the ground or sowing the seed, and the time of harvest, with you, is not yet. But the Lord hath said, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." And again, "In due season ye shall reap, if ye faint not." We sincerely sympathize with you in this trial of your faith and patience, and pray that the night of your mourning may soon be turned into the light and joy of day.

We hope, dear brethren, that you will use your best endeavours to infuse a missionary spirit into the hearts and minds of your people. Indifference to the cause of missions, on the part of missionary churches, is not only peculiarly ungrateful and sinful, but exceedingly

discouraging to those who are endeavoring to sustain them. On the other hand, the manifestations of interest in the general cause, and a practical and cordial co-operation, to the extent of their ability, in this great and good work, encourages and stimulates the patrons of the Board to greater liberality and zeal in behalf of our weak and dependent congregations.

We would again particularly request our missionaries to furnish occasional articles for the *Home and Foreign Record*. Communications or reports, conveying missionary intelligence, or the narration of interesting incidents connected with ministerial and pastoral labours, would greatly promote the cause, and might be instrumental in the conversion and salvation of many souls. There are now about 20,000 subscribers to that paper, and we suppose that it is seen and read by many thousands more. What an opportunity is thus afforded for extensive usefulness! What an immense congregation, so to speak, may be thus addressed by the heralds of the cross! It has been a matter of surprise and regret to us, that so few of the reports of our missionaries are worthy of publication: They are generally written in evident haste, and many of them contain nothing that would interest the churches. Now, brethren, how can we excite the sympathy and elicit the active co-operation of the church at large, without furnishing appropriate intelligence on the subject? And how can such intelligence be furnished except by the missionaries themselves? We appeal, not to your selfish, pecuniary interests as individuals in this matter, but to your love to Christ, and interest in the welfare and extension of his kingdom; and we ask you to write your reports, at least occasionally, with a view to their publication in the official organ of the Board. To those brethren who have done so, during the year, we tender our thanks, and hope they will not omit this favour in time to come.

We will add the request that all our missionaries remember the officers and members of the Board in their daily prayers. We constantly need divine direction and support in the discharge of our official duties, and are sometimes placed in circumstances of great perplexity and embarrassment, when special grace from on high is needed. It is a source of unfeigned pleasure to us to know that we have the sympathy and

fraternal regards of our beloved missionaries. Their kind expressions of interest and affection have often cheered us in moments of darkness and despondency, and strengthened us when ready to faint under the weight of our difficulties and responsibilities. May this mutual sympathy ever exist between us, and prompt to prayerful and active co-operation in each other's behalf. Our trials may be in some respects different, and every heart knoweth its own bitterness; but we can, by God's blessing, greatly relieve and comfort each other, by bearing one another's burdens, and so fulfilling the law of Christ.

CONCLUSION.

A review of the fiscal year just closed, should lead every one to serious self-examination, and to an earnest endeavour to ascertain the designs of God in his extraordinary dealings with us. How wonderful have been his providential dispensations! So sudden, severe and extensive a monetary revulsion has rarely been experienced in the history of the world. Was not this visitation intended as a chastisement from God, for the selfishness, pride, avarice, and illiberality of multitudes of the professed disciples of the meek and lowly and benevolent Jesus? How many who were hoarding up their thousands and tens of thousands, while contributing to the cause of Christ sparingly and grudgingly, have suddenly lost their idolized treasures, and are now bankrupt! How many who were unwilling to trust to the providence and promise of their Lord for the supply of their future necessities, and who were flattering themselves that their judicious investments would make them and their families independent, have suddenly found their securities worthless, and themselves and families reduced to want! How impressively are we reminded by such results, of the words of Scripture, "There is that withholdeth more than is meet, and it tendeth to poverty." How much better had it been for them, as well as for the cause of Christ, had they been less proud, ambitious, and avaricious, and more humble, believing, and benevolent? How much better, if many of the thousands which they have lost had been devoted to benevolent objects; and the remainder retained by them, through the blessing of God, and sanctified by his Spirit and so made conducive to their personal comfort and fu-

ture usefulness? Surely such providential rebukes and chastisements ought to be seriously pondered and conscientiously heeded. Happy are they who wisely understand and duly improve them to their sincere repentance and thorough reformation!

We have reason to hope, that the Divine chastisement to which we have referred, will be sanctified to God's people, and overruled for good. We infer from the present gracious visitation of the Holy Spirit, that God intended our recent calamity as preparatory to a general revival of religion throughout the land. We rejoice to hear, from almost every section of our country, that the graces of God's children have been revived—that they have become more humble, spiritual, and zealous in the Master's service—and that multitudes of non-professors are crowding the sanctuary and listening attentively to the preaching of the gospel, and that many have already been hopefully converted, and added to the church. If our recent pecuniary losses and embarrassments should be thus sanctified to the people of God, and made instrumental in the salvation of precious souls, how great a blessing they will prove! And if they are thus sanctified—if the

present general religious excitement is a true work of grace, the evidence will be seen in the greater spirituality, humility, self-denial, zeal, and liberality of God's professed people. Then will the treasury of the Lord be filled to overflowing, and the benevolent schemes of the church carried forward with increased vigour and success.

In view of the present manifestations of the presence and power of the Holy Spirit, we should be encouraged to hope for and expect great things. What a vast field for missionary enterprise is spread before us in this land! and what powerful motives urge us to cultivate it! Let us do all we can to supply our country with the means of grace. Instead of endeavouring to accumulate riches on earth, which so often "take to themselves wings and fly away," let us rather "lay up treasure in heaven." Instead of slothfully taking our ease, let us now diligently work, knowing that "there remaineth a rest" for the people of God hereafter. May the Lord grant us grace to employ, wisely and faithfully, the talents committed to us, so that we may at last receive the welcome plaudit—"Well done, good and faithful servants, enter ye into the joys of your Lord."

Foreign Missions.

LETTER FROM REV. JOHN INGLIS.

To the Rev Dr GRAHAM,
Secretary of the Reformed Presbyterian Synod's Committee on Foreign Missions.

*Aneiteum, New Hebrides,
Dec. 17, 1857.*

MY DEAR SIR,—My last letter was written to you on the 14th of Nov., and was forwarded by way of China. A vessel has just called in here from Sydney, also on her way to China; and as this is the last opportunity we are likely to have for forwarding letters for several months, I write you again.

I am happy to say that the three mission families on this group are all in the enjoyment of excellent health. During the first six months of this year, the weather was unusually wet and stormy; the wind veering to every point of the compass, and blowing very frequently from the north and west. There was also a

failure in the bread-fruit crop. In consequence of these things, there was a great amount of sickness, and a good deal of mortality. But for the last few months, the usual south-east trade winds have prevailed, and produced what may be regarded as the normal condition of the weather,—that by which the highest state of the public health is invariably secured on this island. On this account, all our missionary operations have been going on with great activity and success. All is light, sunshine, and gladness, among the natives, and marriages are coming off in great numbers.

The "John Knox" is absent on her last voyage for the season. She has gone to Fotuna to bring home some of our natives, who were left there in her last voyage, to talk with the natives of Fotuna on the subject of Christianity. When she returns, we intend to haul her up till the hurricane months are over, and to have her caulked, painted, and put into

complete sailing order, and then to proceed to sea about the middle of April. The accounts of the mission on all the adjoining islands are highly encouraging.

We are very sorry to learn that the barque "Egypt," Captain Barnes, of Sydney, has been lost in a hurricane between Hongkong and Shanghai, and only one man escaped from the wreck. It was the first mate of the "Egypt," Mr Marshall, and two men belonging to that vessel, who brought the "John Knox" from Sydney to Aneiteum. They returned to the "Egypt" here, and proceeded to China, where they were overtaken by this hurricane, the vessel was broken to pieces, and they sank into a watery grave. How awfully uncertain is human life! "Blessed are the dead who die in the Lord!" I sent letters by the "Egypt," addressed to Dr Bates, announcing the arrival of the "John Knox."

On Erromanga, Mr Gordon is meeting with great encouragement from the natives, considering the short time they have been under Christian instruction. The sandal-wood establishment on that island has lately had some serious collisions with the natives. I cannot wait at present to give particulars, nor do I know them all so well as to be able to speak with certainty, but the sum of the matter is something like this. In order to punish the natives for some offences against the whites,—causes in which there were grave faults, but nearly equal, on both sides,—a few white men, accompanied by a number of Lifu and New Caledonian natives, all heathen savages, made a raid over a great part of Erromanga, burnt down houses, laid waste plantations, and killed, it is said, at least five or six natives. The innocent suffered indiscriminately with the guilty.

We have just had a visit from H. M. S. "Iris," Captain Loring, C. B. The object of Captain Loring's visit was to inquire into the case of two white men who, about two months ago, were massacred by the natives at a place called Black Beach, on the north-west of Tana. The two unfortunate men belonged to the "New Forest," a sandal-wood vessel sailing out of Aneiteum harbour. Captain Loring brought a letter to us from Capt. Towns of Sydney, requesting us to render any assistance in our power in the way of procuring interpreters. This Mr Geddie did, and the "Iris" proceeded to Black Beach with two natives from this

island,—one a chief of this island (Nohool), and the other a native of Tana (Kauwia), who has resided many years on this island. Captain Loring also obtained the assistance of the captain of a sandal-wood vessel, who is well acquainted on Tana. The "New Forest" was away on a voyage when the "Iris" arrived here, but she arrived after the return of the "Iris" from Tana. On coming to anchor at Black Beach, Captain Loring sent a boat ashore, and Kauwia persuaded two of the natives to go on board. These two men at once admitted the fact of the massacre, but denied having any share in it themselves. They stated also that about four moons ago, a three-masted vessel had called in there and shot five prisoners. Captain Loring found it impossible to gain possession of the actual murderers, and he was opposed to indiscriminate punishment. He therefore contented himself for the present by warning them, that if any more white men were killed at Black Beach, he would return and lay waste their whole settlement.

On the return of the "Iris" to Aneiteum, as Kauwia's knowledge of English was too limited to be implicitly relied on as an interpreter, Captain Loring requested Mr Geddie and me to act as interpreters, while he examined Kauwia and Nohool as to all that they had heard the natives of Black Beach say about the massacre. From their evidence, and from information obtained through various other channels, the facts of the case appear to be nearly as follows:—

About sixteen months ago, the "New Forest" called at the Black Beach, and took away seven natives, one of whom was the chief's son. After a voyage of four months, the vessel returned to Aneiteum, and the natives ran away from the vessel and stayed chiefly with Nohool. They remained on this island four months, working occasionally with the captain of the "New Forest." At the end of that time, a whaler called in here short of hands, and wished to obtain natives. The captain of the "New Forest" advised the Tanese to go on board of the whaler. They did so, and left this island under the impression that they would be landed on their own island.—They have not since been heard of.

When the "New Forest" went back to Black Beach in October last, the natives, who, according to their own account, had been watching every vessel

since their friends had gone away, said, this is the vessel in which our brethren sailed, if they are not come back, let us avenge their deaths. When the boat went ashore to trade, the natives laid a plot to attack the boat's crew, and tomahawked two men who had left the boat and gone ashore; the men in the boat fired on the natives, and killed one man. The vessel then proceeded to Aneiteum. During her stay in Aneiteum, her upper part was painted anew, which very materially altered her appearance. About ten days afterwards, the captain returned and anchored his vessel at Black Beach. When the natives saw the vessel, some of them said, this is the same vessel; others said, it is not the same. Those who thought it was the same vessel kept out of the way; those who thought it was a different vessel went out to trade. Two boats went ashore with tobacco and articles of trade, and four canoes went out to the vessel. The white men fired upon the natives and killed five men. The captain and the first mate say that they were afraid the natives wished to take the vessel, and they fired in self-defence; the natives say they were taken by surprise.

There are of course conflicting statements in matters of detail, and conflicting opinions in tracing effects to their proper causes. Captain Loring, like a discriminate and humane man, seemed to think it safer to confine himself to the rigid investigation of the facts as far as they could be ascertained, and as both parties had suffered severely, and as the whole case was a very tangled affair, he did no more in the matter than tender some solemn admonitions to the parties concerned, and promised a visit if possible next year. It was too late in the season for him to proceed to Erromanga. His visit will do much good; the presence of a man-of-war strikes terror into the hearts of evil-doers, both natives and foreigners. Mr Geddie and I had several interviews with Captain Loring, and made a full representation to him, both orally and in writing of the state of the island, and of those evils arising from foreign intercourse, which we consider it to be within his province to redress. We found him courteous, and frank, and most ready to do everything in his power to put the natives, in the best way of repressing those evils to which they are exposed from foreign influences.

It is extremely difficult in such cases

as that which Captain Loring, was investigating to reach the truth. The evidence is generally all on one side. Native evidence can seldom be obtained; or if obtained, their accounts are loose and exaggerated. In this case, nobody doubts that the two men were perfectly innocent; that a plot was laid to kill them, and that was done to revenge some injury, but whether it was the taking away of the seven natives, or some more recent outrage, it is more difficult to determine.

It would be wrong to say, that white men are always the first aggressors. The natives are dark-minded, degraded savages, accustomed to attach no value to human life; and if they see any chance of acquiring some tempting property, they will without hesitation kill foreigners to secure its possession. But still, bad as they are, the treatment they receive is often still worse.

I have been distinctly told, by one who ought to know—one at present connected with the sandal wood trade—that for every white man who is killed by the natives, there are fifty natives killed by the whites. Now, while I am disposed to look on this statement as hyperbolic, yet, after making every allowance for some looseness of expression, leaving a very broad margin to cover the figure of speech, there is certainly as much truth involved in such an expression, as clearly indicates the side on which the preponderance of wrong-doing exists. What a pity that commerce conducted in such a way should precede Christianity, but so it is; and there is no remedy for these evils but the gospel.—The character of the sandal-wood trade is improving. It is much better than it was ten years ago. The collisions with the natives are less frequent. In proportion as the gospel extends among the islands, it will improve. By and by it will cease; the wood will come to an end; and other less doubtful and more permanent sources of traffic will spring up, as the industry of the natives becomes developed and organized.

If the French let this group alone, it will steadily advance; but if they should seize upon it, woe to the poor natives! The captain of one of the sandal-wood vessels is proposing to sail under French colours. When asked by our informant, a gentleman of unquestionable veracity, what advantage that would be to him? he replied—"Oh, I shall then pitch into

the natives, and nobody will call me to account."

We have just been told by the captain of a vessel who has just come direct from New Caledonia, that Basset, the chief of Yengen, perhaps the most influential chief in New Caledonia, has been put on board a French man-of-war, and is threatened to be taken a prisoner to Tahiti, because he will not place himself under the teaching of the French priests, but is holding out for an English missionary. Eight or nine years ago, he applied to the bishop of New Zealand for a missionary, and built a house for him; and he has been waiting ever since. When the bishop was last at Aneiteum he said to us, that he would make every effort in his power to have a missionary for Basset next year.

We cannot regard it as anything but the most short-sighted policy on the part of the British Government to stand listlessly by, and see group after group of these islands fall into the hands of the French. In course of time, when thoroughly evangelized, these islands would become the West Indies of the Australian colonies. Sugar, coffee, and all tropical productions could be raised in great quantities, and at a small expense, and would be sold in exchange for British manufacture. From the influence of our missions, our commerce, and our colonies, all the natives throughout these seas are strongly attached to the British; while they are as decidedly averse to the French. The French can gain and keep possession of these islands by force of arms. On New Caledonia, at present, it is said, that no Frenchman is safe three miles beyond the French fortifications.

Moreover, the French can make no use of these islands, except as penal settlements; they have no commerce in these seas; they can occupy them simply on "the dog and manger" principle; and the only glory arising from such conquests, is the *glory* of ruining Protestant missions, and shooting down poor defenceless natives.

The trouble and expense connected with our wide-spread colonial empire is certainly very great; and the current of public feeling has for some time past run strong against extending it. When it was proposed a few years ago to take possession of New Caledonia for a penal settlement—a very questionable use of such an island in a humane point of view—the Manchester school of politicians came out so strong against it, not on the ground of humanity, but on the ground of expense, that the matter was deferred and while the question stood over, the French stole a march upon the British, and took possession of it for themselves. But government, as well as individuals, may be "penny wise and pound foolish;" or, as shepherds say, may "lose the hog for the half-penny worth of tar." Besides, as far as these islands are concerned, I am certain that they greatly overrate the expense of protecting them, and greatly underrate the advantages that would accrue from possessing them. But, however the British Government may act, we know that the Lord reigneth, and that in spite of both France and Rome, —in spite of the policy of Rome, backed by all the power of France, the multitude of these isles will yet rejoice under the powerful and peaceful reign of our Redeemer.—I remain, yours, &c.,

JOHN INGLIS.

Other Missions.

EXPULSION OF CHRISTIANS FROM FERNANDO PO.

FERNANDO PO has been called the Madeira of the Gulph of Guinea. It lies off the mouth of the Niger, and on its eastern side is not more than thirty miles from the mainland of the African continent. From the general unhealthiness of the river mouths on the coast, and the very convenient position occupied by the island, it has, for the last twenty-five years, been the resort of the

English cruisers, where water, yams, and live stock could most readily be obtained.

It was in 1827 that the British Government formed a settlement in Fernando Po, and called it Clarence. The form of purchase of the land was gone through with two native chiefs, the work of clearing and building was commenced, and a number of liberated Africans were landed to form the early colonists. For six years the colony enjoyed a precarious existence. The British Government

then sold its buildings and its landed rights to an English mercantile firm, which in 1837, a bankruptcy ensuing, was merged into the West African Company. In 1842, the houses and the chief part of the settlement became the property of the Baptist Missionary Society, and Clarence was made the centre of its missionary operations in Western Africa. The purchase was not, however, finally completed till 1843. All this while the Spanish Government had been indifferent to the treaty rights, by which, in 1778, it had obtained from the monarch of Portugal the sovereignty of the island. The right of transference was gained by Portugal, from the discovery of the island, in 1471, by a Portuguese navigator. Spain valued its new possession only as it facilitated the acquisition of slaves for its western dominions. But this object was a failure, as it deserved to be. The existence of the island was forgotten, and on the formation of the colony in 1827, the British Government seems not to have been aware of the claims of Spain.

But Rome has a watchful eye for heresy. The arrival of the Baptist missionaries was a signal to revive these old obsolete rights. Spain, stimulated by the Jesuit fraternity, claimed its own, and in the year 1843, sought to impose fetters on the zeal of the admirable men who formed the pioneers in the work of evangelization. We shall not detail here the amusing story, how the emissaries of Rome soon tired of their work, longed for the plains, the rich pastures and fat flocks of Andalusia, and begged of our medical missionary certificates of health, to justify to their superiors their speedy return to the comfortable snuggeries of the monasteries of their native land. The descent of the priests was, however, a source of great perplexity and trial to the missionaries. For a time there seemed no alternative but the breaking up of the mission, the commencement of which had been attended by many auspicious circumstances. The orders of the Spanish authorities were peremptory, that within a year the missionaries should depart. But they held on, and finally succeeded in obtaining from the commandant, Don J. J. de Lerena, the decree that "personal liberty, property, and religion, should be secure to every inhabitant, so long as he continued to obey the laws of the colony." One English missionary was to be al-

lowed constantly to reside in the town.

A second expedition was sent by the Spanish Government at the end of the year 1855. Two priests and a few soldiers were left behind; but the soldiers soon died, and the priests, after a few months, returned to Spain. From that time to the year 1856 the missionaries remained unmolested, though rumours often reached them of new expeditions which should finally put a stop to their Christian labours. At length, on the 14th May, 1856, a body of Spanish missionaries, under the superintendence of Signor Lanz, landed on the island, only to discover that not a single Spaniard dwelt in the entire breadth and length of Fernando Po. The commandant of this expedition possessed inferior powers to Don Lerena. His attention was called by Mr Saker to the decree which secured to the inhabitants freedom of religious worship, and being unable to recall or set aside the law, he and his priests, to the great joy of the missionaries and their flock, soon set sail for Spain, but not without many ominous threats of a speedy return. The threat is at length fulfilled. A new Spanish "Armada" has made its descent on the peaceable Christian colony of Clarence, and its inhabitants are exposed to persecution or exile.

It may be well just to mention here the composition of the colony. From a census made on the 31st March, 1856, we find that the British residents, that is, persons recognized as British subjects, of whom only five were of British birth, numbered 105. Some of these persons came from Sierra Leone, British Akra, and Cape Coast. There were liberated Africans to the number of 238, who having been freed by the British cruisers from the hold of slave ships, deem themselves subjects of Great Britain, but whom our Government most unworthily refuses to recognize. Of children of the first settlers of 1827 there were forty-three. The offspring of liberated Africans claiming the protection of England's Queen numbered 180 persons; while the residents who do not come under any of the above designations were 416 in number. The total inhabitants of the colony were, therefore, 982. Of the adults about 120 are members of the Church, while it may be said that the entire population is instructed by the missionaries, and looks to them for all secular and Divine knowledge. Very few of the aborigines reside in the colony; but the

number on the island is variously estimated from 15,000 to 30,000.

It was on the evening of Saturday, May 22, that the Spanish war steamer, Balboa, came to anchor in Clarence Cove. In addition to the newly-appointed Governor-General of the Spanish islands in the Gulf of Guinea, Don Carlos Chacon, and his suite, the vessel brought six Jesuits for the enlightenment of the colony. The Governor-General is also commander of the Spanish squadron, which at present is said to consist, or shortly will consist, of three other small steamers. His duties are, primarily, the dispersion of the mission, and the suppression of the slave-trade. Doubtless, the first of his duties will be more rigorously pursued than the latter, as subsequent events seems to prove.

By the arrangements of a wise and gracious Providence, Mr Saker unexpectedly arrived from Cameroons the day before the arrival of Don Carlos Chacon. The missionary brethren, Mr Saker and Mr Diboll, were thus able to advise together, and to afford all that counsel and support to the people which their difficult circumstance required. In the evening the people flocked to the house of God, and listened to an earnest exhortation from Mr Saker. Taking for his text the words of the Psalmist, "Be still, and know that I am God," he urged them not to be afraid, not to add to their difficulties by any unwise language or movements, to cleave to God, sit at his feet, and take shelter under his wing. Contentment and peace flowed in upon the gathered flock.

The evening was spent by the Governor-General in close consultation with the Acting Governor of the island, Mr Lynslager. The history of the eventful week following we will give in the form of a diary.

LORD'S DAY, May 23—At the morning service the chapel was crowded with the tearful inhabitants. They listened with the deepest attention to a sermon from 1 Cor iii. 16, 17, addressed to them by Mr Saker. In the interval of worship Mr Lynslager sought an interview with Mr Saker. He urged strongly that nothing should be said that would excite the animosity of the Spaniards. He intimated the substance of his interview with Don Chacon the evening before. A new governor was come to change the laws, and with him six Jesuits to transform the colony into

a Catholic settlement. They were shocked at finding heretical missionaries on the island, and at the influence the missionaries enjoyed with the entire body of the people. They were determined to put down Protestant worship instantly, and to banish the missionaries. The decree of 1843 was shown to them by Mr Lynslager, at which they were enraged, and it was taken by the Governor-General on board his vessel for examination. Although it was intimated by Mr Lynslager that, if their purpose was carried out, the colony would be deserted by the people for the continent, they still persisted in saying that at all costs Protestant worship should be stopped.

Such were the prospects of the people when in the afternoon they again assembled for worship. With direct reference to the trials awaiting them, Mr Saker took for his text, Heb xi. 27: "He forsook Egypt; he endured, as seeing Him who is invisible." The hour was holy and precious. The crowded assembly hung on the lips of the preacher, and then with intense emotion chanted together the forty-sixth Psalm. At the special prayer-meeting in the evening, the native brethren, Fuller and Johnson, took part in the service, the latter offering a prayer "the like of which is not often heard." The "building of the day" was completed by a brief and appropriate address from Isa. xxv 4. The influence of this sacred season was seen in the calm and steadfast attitude of the people during the exciting events of the week.

MONDAY, May 24.—About nine o'clock Mr Saker called on the English Consul. It was now found that all the acts of Mr Lynslager since his assumption of the governorship of the island on the death of Captain Becroft, were illegal, and would not be recognized by the Spanish Government. A tornado stayed all further proceedings this day. But in the evening the people again assembled for prayer. The entire colony seemed to be there; for many thought it the last occasion on which freedom of worship would be allowed. Again Mr Saker addressed them. The text was Rev iii. 7. "The Lord seemed to be in the midst of the people." Every heart was calmed by the thought that none can withstand the purposes of Jesus. The keys of dominion and of safety are in his hand.

TUESDAY, May 25.—A fine day; but the Spaniards made no movement. The

priests, however, came on shore and went about among the people. One who speaks a little English, told them that he should soon come and baptize all their children. Some of the people hid themselves and their children on the approach of the priests. It was rumoured about that thirty-two days would be allowed for the people to remove from the island if they wished. The Spanish governor was to have bought a house of Mr Lynslager for £400.

WEDNESDAY, May 26.—Don Chacon assumes the command of the colony; but a tornado prevents the promulgation of the expected proclamation. The Spanish soldiers and sailors roam through the town, robbing the gardens of their vegetables, and the people of their fowls, ducks, yams, and all they meet with. Payment is altogether refused. "It's all ours," say they, "and in two days you all go away."

THURSDAY, May 27.—The expected day is come. Notice is sent round for people to gather at Mr Lynslager's house to hear the proclamation at noon. In the pouring rain a few only attend the summons. Mr Saker remains at home, but Mr Diboll is present. Amidst the thunder and lightning of the tornado the proclamation is read. The first two clauses, an illustration of the genius of Spanish rule and of Romish intolerance, run thus:

"1. The religion of this colony is that of the Roman Catholic Church, as the only one in the kingdom of Spain, with the exclusion of any other; and no other religious professions are tolerated or allowed, but that made by the missionaries of the aforesaid Catholic religion."

"2. Those who profess any other religion which be not the Catholic should confine their worship within their own private houses or families, and limit it to the members thereof."

The firing of cannon announces the issue of this intolerant but faithfully Romish edict. The people disperse, to meet again for prayer and counsel at Mr Saker's house. One more meeting that evening, Mr Diboll is informed, must be their last.

Meanwhile Mr Saker, prepared and forwarded a most respectful letter to the Governor-General. He reminded him of the liberty granted the colony by Don Lerena in 1843, and which was confirmed in the year 1846 by the Consul-General. No breach of the laws of Spain

could be, or had been, charged on the people of Clarence; yet they were now to be deprived of a freedom they highly valued. As Protestants, their religion taught them to obey the laws of their rulers, and this the teachers of the people had constantly inculcated; but now their allegiance to the law of God was set in opposition to the laws of the Queen of Spain, and in conscience they were bound to obey God rather than man. Mr Saker further urged that the effect of this decree would be to banish the people from the island; for no other alternative could be left them, if the decree were enforced, than to seek a home where they could serve God in freedom, and enjoy the liberty of worship which they had hitherto possessed. He therefore requested that there might be some delay granted in the execution of the decree, until the effect of an appeal to the Queen of Spain could be seen.

The meeting in the evening was deeply affecting. The passage of God's Word read and commented on was Acts xii.—the deliverance of Peter from the hands of his enemies. This closed, probably, the last open public service of the mission, in the island of Fernando Po.

FRIDAY, May 28.—The Governor sends his reply. His orders, he says, are strict. He must adhere to them. It is impossible to grant the request made to him; but he will willingly forward the petition of the inhabitants to her Most Catholic Majesty. Meanwhile the established regulations must be carried out.

These documents are read in a public assembly of the people. They determine to make another effort to delay the execution of the decree. They intimate that, if some toleration be not allowed them, they must immediately remove to a distant locality; and they trust that the Governor-General will consider their circumstances, and be anxious to preserve the colony from that decay which their departure will necessarily bring upon it. The memorial is signed by the missionaries and some thirty of the people.

During the evening, the missionaries and the native assistants hold many family prayer-meetings throughout the town.

SATURDAY, May 29.—Arrangements are devised by Mr Saker, in conjunction with the English Consul, to seek, on the opposite coast of the continent a suitable locality for a new settlement, where under the protection of the British Govern-

ment, liberty be enjoyed, and the people may pursue their commerce unmolested.

LORD'S DAY, May 30.—Intimation is received that the Governor-General will grant no relaxation of the decree; the public practice of no other religion but the Roman Catholic can be tolerated in the dominions of the Queen of Spain; and the Governor desires that he may no more be troubled with such requests.

Here the information supplied to us breaks off by the departure of the mail; except that we learn that during the morning of this holy day, according to

the arrangements made on the previous day, the missionaries with their native helpers spread themselves through the town, holding from house to house *family* meetings for prayer and exhortation. It was also the intention of the people in the afternoon to go forth in the wilderness and amid the ravines of the mountain, under the shadow of the gigantic palm trees of the forest, there to worship God.

The Spaniards had prepared to disperse any assembly in the town, and openly threatened to kill the people were they found breaking the law.—*Christian Times*, July 26, 1858.

News of the Church.

OPENING OF THE THEOLOGICAL HALL OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.—Wednesday, the first day of September, witnessed one of the most interesting services ever held in Truro. On that day was opened the Theological Hall of the Presbyterian Church of Nova Scotia. The Board met in the new building, which is nearly completed. The Rev Wm. McCulloch, Convener, commenced the service with praise and reading the Word; the Rev Dr Keir, Professor of Systematic and Pastoral Theology, then led the devotions of those present in a prayer of singular appropriateness and power. The large hall in which this part of the exercises was performed, was well filled when the service began, and it soon became evident that larger accommodation must be sought. First, the hall became densely crowded—then the ante-room was occupied—then the lobby—then the staircase—and finally, the hall down stairs. The Convener perceiving the state of matters, dismissed the audience with the Apostolic benediction, announcing that they would meet again immediately in the Presbyterian house of worship.

On re-assembling in the meeting house, the services were resumed with praise and prayer, by the Rev Professor Ross, who then proceeded to deliver his inaugural address. Of this address, which consisted chiefly of a compend of our educational movements as a Church, I do not pretend to give any compre-

hensive outline; but the following facts and topics were dilated upon.

The Professor set out by remarking the propriety and importance of implicit trust in God as the Supreme Disposer of events, and Author of all success. He noted man's proneness, nevertheless, to arrogate praise to himself. He then sketched the history of the Seminary from its first inception to the present time—paying, as he proceeded, a graceful tribute to the educational efforts of our fathers. The sketch which the Professor presented rebuked the spirit of self-sufficiency, and might well strengthen the faith of the humble. Events that threatened the greatest disaster to the institution had been overruled to the furtherance of its prosperity—whilst plans for its advancement, esteemed the wisest and most hopeful, had sometimes signally failed. Projected in much uncertainty and doubt—commenced under the sufferance rather than with the encouragement of some now among its warmest friends—not because they questioned its desirableness, but because they despaired of its success—assailed by its enemies with the bitterest hostility—not always too warmly supported by some who were counted among its friends;—it had reached its present measure of efficiency through difficulties of no ordinary magnitude. The Seminary could now boast of two Professors in the Theological Department, in whose stern orthodoxy, literary attainments, and capacities to instruct, the Church had most perfect con-

fidence. There were two Professors in the Classical and Philosophical Department. Of these he would say nothing. (A good many people will admire the Professor's discretion here!) Hitherto they had labored under most overwhelming disadvantages—in a secluded situation—in an obscure building—in confined, ill-ventilated, ill-furnished class-rooms; and yet if proofs of the Seminary's usefulness and success were demanded, pointing to eleven congregations sitting under the ministrations of pastors educated in it, and to two preachers under call who had been trained there, one might reply in the words of the distinguished architect, "*Si requiras monumentum. CIRCUMSPICE.*" Hereafter the Professors would prosecute their labors with greatly increased facilities—in the spacious and convenient class-rooms of the neat and substantial and elegant building this day opened—an ornament to the village and a credit to the body, with library and apparatus still largely deficient it is true, but yet very considerably improved. Looking back, then, like the wearied traveller, upon the toils and difficulties and dangers of the way that had been traversed, there was surely good reason to raise an Ebenezer and say, "Hitherto hath the Lord helped us."

The future, the Professor said, it was difficult to forecast. New changes, bringing into the question of our general and Theological education new elements, and new relations and interests requiring to be adjusted might be certainly expected. Many had looked long, some perhaps were looking still, for a Provincial University. How far this, if it should ever be realised, might affect existing plans it was impossible to predict. A far more probable event was a Union with the Free Church, which would inevitably cause a remodelling of present arrangements. It would raise again, for example, the question of site, which had proved so serious a difficulty in our own enterprise. This, however, would not prevent a union, though it would probably retard it. And meanwhile the youth of our Church—the youth of our country, had a sound religious education placed within their reach. All this was solid ground of satisfaction.

For, repudiating the sentiment that "Ignorance is the mother of devotion," there were two principles, the Professor continued, of amazing potency in human affairs. In the enunciation of these prin-

ciples there was nothing novel or startling, but their practical operation was sadly overlooked. "*Ignorance is ever attended by vice, and vice by misery.*"—"*Knowledge is indispensable to virtue, and virtue to happiness.*" Here then was an Institution of learning, the education imparted in which must ever be deeply imbued with the spirit of religion. For the great design of this Seminary is to qualify for preaching the gospel. Others than candidates for the ministry are welcomed to its privileges, but the character of all its teaching must be essentially religious, as becomes a "School of the Prophets."

This inaugural address was throughout a very masterly production. The peroration was a noble example of manly eloquence, and deep chastened, full of earnestness and power.

Dr FORRESTER, of the Normal School, who occupied a seat on the platform with the Professors and members of the Board, on being called on to address the audience responded in a strain of rich and happy remark. He offered congratulations on the auspicious occasion. He rejoiced in it as an educationist. He regarded the erection of the first log school house, in the little settlement in the midst of the forest, as the most important event that had marked its history. Much more must he hail with delight the opening of a Theological Institution. For true Science would ever acknowledge that her richest treasures were enjoyed in the company of Religion. The most glorious discoveries were vouchsafed only to the telescope of faith. He claimed that it was the Church that provided for the people the best system of education. He maintained that every land must depend mainly on a native ministry. He did not disparage the new importations. He thought (and here the Dr grasped illustratively the contiguous shoulders of the Rev Robert Sedgwick of Masquodoboit—reminding one of the somewhat similar use which he occasionally makes of the "black-board" among his own pupil-teachers) he thought that a fresh arrival from the older, and of course better equipped Institutions of the Fatherland, might prove wholesomely stimulant. Referring to the designation of the Institution, and differing entirely from the Lady Juliet as to the importance of a name, the Dr suggested whether it should not be called a College. "Have we not," asked he, "our King's College, and our Aca-

dia College, have we not even our Dalhousie College! And why not call this a College too?"*

The Doctor's remarks,—now eloquent—now humorous,—were listened to throughout with the deepest attention.—Every one felt that his presence and address added greatly to the interest of the occasion.

The Rev Mr SEDGEWICK, on the invitation of the Convener, offered a few pertinent remarks. His face was too radiant with smiles to be after all very suggestive of diagrams. He declared that he felt his spirit stirred within him by all he saw and heard. He affirmed the necessity of aiming at a high standard of ministerial qualification. Quoting an eminent authority in the "old country," he said, there were those who *havered* the gospel—those who *said*—and those who *preached* it. The time had long gone by when it would do to preach one sermon from every text. The truth must now neither be "*havered*," nor *said*, but *PREACHED*, and so preached that educated and intelligent men would find it commended to their attention. It was indeed the very highest praise to the Great Teacher himself, that the common people heard him gladly, but the gospel must be so presented, not so much now in its elementary as in its more recondite teachings, as that men should not turn away from it on account of the garb in which it appeared. The reproach, pressed indeed beyond the truth, but yet not altogether without foundation in fact, that the pulpit was behind the age, must be wiped away. He hoped our Seminary or College would be one powerful instrumentality in removing it.

After a few remarks from the Convener, the public service was concluded

* The Dr. is quite right in his view that there is something in the name of an institution, but it is for that very reason that the present name of our Institution was adopted. It may be well enough that other bodies should call their institutions "Colleges." They have openly advocated the policy of denominational colleges, but our Synod has by resolution, condemned that policy, and declared that while at present teaching the Philosophical branches, they have only been impelled to do this in consequence of the present state of the education of the country, and that their object was to establish a Theological Institution for the training of young men for the ministry.—We therefore hold that its present name is most in accordance with the avowed object and policy of the Synod.—[Ed. Reg.]

with praise and the Apostolic Benediction. A very large congregation attended throughout the whole proceedings.—Such an attendance on one of the finest days of a precarious hay-making, evinced a more than ordinary interest. It augurs well for the future of the Seminary that wherever it has been located, the *people* have always shown a warm concern for its prosperity.

PRESBYTERY OF PICTOU.—The Presbytery of Pictou met in Prince Street Church, Pictou, on Wednesday, 1st September. Mr John McKinnon, preacher of the gospel, under call to West Branch, delivered a lecture on Col. iii. 1-4, a popular sermon on 2 Cor. v. 17, an exercise with additions on Col. ii. 11, 12, and was examined on the first five Psalms in Hebrew, the New Testament *ad aperturam libri* in Greek, and the 16th century in Ecclesiastical History, and on the doctrine of Sanctification in Theology.—These being all his exercises of trial for ordination were approved, and his ordination was appointed to take place at West Branch on Wednesday, 29th September, the Rev George Patterson to preside, the Rev George Roddick to preach, the Rev James Bayne to address the minister, and the Rev George Walker the people.

The Rev James Waddell was recommended to the Board of Home Missions to be placed on the roll of probationers.

The Rev George Roddick gave a report of his fulfilment of his appointment to assist Mr McCurdy at the dispensation of the Lord's Supper, and also to preach at Charlottetown two Sabbaths. His report was received and approved of.

The Rev George Walker reported that, in accordance with the appointment of Presbytery, he had preached at River John and intimated the vacancy. He also reported his proceedings for the settlement of arrears due to the Rev James Waddell, from which it appeared that matters were in progress toward a satisfactory adjustment.

Mr James A. Murray read a gratifying account of his mission to Mabou and Baddeck, which was approved and ordered to be transmitted to the Home Mission Board.

Supply of preaching was appointed for the congregations of River John, New Annan and West Branch.

A letter was read from the Clerk of the Presbytery of Prince Edward Island;

conveying an extract from the minutes of the said Presbytery requesting this Presbytery to unite with them in requesting the Moderator of Synod to call a *pro re nata* meeting of Synod to meet in Pictou on the 13th October next, in conference with the Free Church Synod, on the subject of union. The Presbytery agreed to comply with this request.

At the last meeting of the Presbytery of Truro, Mr Samuel Fulton Johnston, having completed his trials to the satisfaction of the Presbytery, was licensed to preach the everlasting gospel. Mr Johnston will be engaged in the Home Mission field till spring.

UNION OF THE FREE CHURCH AND PRESBYTERIAN CHURCH OF NOVA SCOTIA.—On Wednesday last, a Conference was held, in the Free Church, in this city, between the Free Church Presbytery and the Presbytery of Prince Edward Island in connection with the Presbyterian Church of Nova Scotia.—All the ministers, and a considerable number of the elders, of both Presbyteries, were present. The design of this Conference was, to forward the completion of the union, which has been so long discussed, and which is so desirable, between the Free Church and the Presbyterian Church of Nova Scotia. The meeting was of a most friendly character. The members of both Presbyteries cordially entered into the object of the Conference. Explanations were made, which happily tended to remove misunderstandings, and thus pave the way for the speedy completion of the contemplated object. It seemed to be the general impression that we had deliberated long enough, and that the time for action was come. It was felt that the common cause would be greatly advantaged by an immediate union; that, were this effected, many stations would be able, without delay, to secure the stated dispensation of the ordinances of religion, which, in their present divided state, they are unable to do; that the purity of the church would be promoted, as its hands would be strengthened in the exercise of discipline; that obstacles, which now might be easily surmounted, would, by delay, be increased. In a word, a speedy union would be attended by the most happy results to both parties.

The points of difference between the two bodies were discussed in the most

unreserved, friendly, and candid manner. The basis of union agreed upon between the Free Church and the United Presbyterian Church in Canada, seemed to be approved of by members of both Presbyteries. The matter in regard to the support of religion by the state was not overlooked. While there did not seem to be a perfect agreement among themselves, between the members of either body—while there were slight differences of opinion—and while there was no probability that this would become a practical question, it was thought proper to make it a matter of forbearance. Thus, one obstacle after another vanished, when it came to be grappled with. The Conference, which was most agreeable throughout, terminated in the adoption of the following resolution moved by the Rev J. L. McLeod, seconded by Rev Alexander Sutherland, and unanimously Resolved, That this Conference approves of the basis of union, prepared by the Committee of the Free Church and the Presbyterian Church of Nova Scotia, in Truro, in 1844; that they are willing and anxious to unite on said basis; that they agree to request the moderators of their respective Synods to call a *pro re nata* meeting for Synodical Conference, on the subject of union, to be held in Pictou, on the 13th October first ensuing, at 11 o'clock a. m.; and that the Free Church Presbytery of Pictou, and the Presbytery of Pictou in connection with the Presbyterian Church of Nova Scotia, together with the Committees for conference upon union, be solicited to co-operate with us, in making the above request.

It is scarcely necessary to say, that we hail with no ordinary satisfaction the very gratifying results of this Conference. It is plain that, if the other Presbyteries of the Free Church, and of the Presbyterian Church of Nova Scotia, be as anxious for union as the Presbyteries of P. E. Island, the event can no longer be either distant or doubtful. Nay we would venture to go farther. We hope, and most sincerely wish to see a union of all the Presbyterian bodies in these provinces. It is time, not only that Presbyterians, but all Protestant bodies should draw closer together. They have a common enemy to encounter. Romanism is their uncompromising foe. She wages against them an unceasing war. Her efforts for their overthrow never for a moment cease. If they should not be ap-

parent, still they are secretly carried on ; she is sapping and mining. And she boasts of her unity. Let Protestants present to her an undivided front—a united phalanx, and they will be victorious.

We sincerely hope that there may be such unanimity in the request of the members of the two Synods of the Free Church and of the Presbyterian Church of Nova Scotia, to the respective moderators, that they may see it to be their duty to call the contemplated meeting of the Synods.—*Charlotte Town Protector.*

ORDINATION OF REV J. A. MURRAY.

—Mr Murray having accepted the Call of the congregation of Annapolis and Bridgetown to become their Pastor, and Sabbath the 19th Sept. being the day fixed for Mr Murray's ordination, at Annapolis, the Presbytery of Halifax met at Windsor on the 14th and 15th to receive his trial exercises. These, consisting of a discourse on 1 Peter ch. 1, v. 24, 25 ; Lecture on Romans ch. 8, v. 1-4 ; Exercises, with additions, on 1 Cor. ch. 2, v. 11 ; and examinations in Hebrew and Greek ;—were all satisfactory, and were cordially sustained.

The Presbytery having met again at Annapolis on Saturday afternoon the 18th, and the Edict having been returned duly served, and no objections appearing, it was determined to proceed with the ordination in the morning. The Wesleyan Minister and Stewards had come forward with much christian kindness and courtesy, and placed their Chapel at the disposal of the Presbytery during the whole day, as it would accommodate a larger number than the Hall where the Presbyterian services were usually held. The County Court House had also been courteously tendered by the Sheriff. The Presbytery gratefully acknowledged the latter offer, but accepted the former. The Chapel was filled before the hour of public worship had arrived, and many were unable to gain admission.

The Rev P. G. McGregor preached a discourse on the Work of the Ministry, from Nehem. ch. 6, v. 8 : " I am doing a great work so that I cannot come down ; why should the work cease, whilst I leave it and come down to you ?" The Rev John I. Murdoch recited the steps, put the Formula of Questions to Mr Murray, and, these being affirmatively answered, proceeded to offer prayer,

during which, Mr Murray was ordained with the laying on of the hands of the Presbytery.

Having been welcomed by the members of the Presbytery to take part in the work of the ministry, he was very faithfully and affectionately addressed by Mr Murdoch on the responsibilities, duties and encouragements of the office and work of the Ministry ; after which, Mr Christie gave very impressive and well-timed directions to the congregation assembled, consisting of different denominations, exhibiting the privileges, duties and responsibilities of people who enjoy the blessing of a sound and faithful Pastorate. Mr Christie preached in the afternoon,—Mr Murdoch having medical advice to avoid public labours for a few Sabbaths, Mr McGregor preached again in the evening,—the Rev Mr Smallwood offering the closing prayer, and fervently invoking the Divine Blessing on the whole services of the day, and on the young brother whom he and his people welcomed as a fellow labourer in the Lord's work.

The whole services were solemn, suitable and impressive. All seemed to feel the greatness of the ministerial work, and the need of the Spirit's gracious presence with pastor and people that the union formed might serve its proper ends.

Mr Murray should have the prayers and help of the Church generally. He has a great work before him. May he give himself to it earnestly. Two buildings must be erected, one in Annapolis and another in Bridgetown, in accomplishing which the people of these localities must have assistance. We feel assured that this will be cheerfully given. So many objects are just now before our Churches that wisdom must be exhibited in the time and mode of the application, but of the success of a judicious application to our people we have no doubt.

Notices, Acknowledgments, &c

The Classical and Philosophical Department of the Theological Seminary of the Presbyterian Church of Nova Scotia will be opened, D.V., in the New Building, at Truro, on Thursday, 14th day of October next, at 11 o'clock. Students of the first year are required to attend at the Seminary for examination on Monday and Tuesday, 11th and 12th, between the hours of eleven A. M. and two P. M.

Late contributions to the Colportage Scheme:
Per Rev Mr Honeyman.

Hugh McDonald, Esq., S. River, Antigonisho	£1 0 0
Capo George	1 0 0
John McDonald, Esq.	6 3
A. Coffin, Esq., St Peter's Bay, 20s. 3d. P. E. I. currency,	16 10 1-2
Rev Isaac Murray, Cavendish, P. E. I. currency, £4 12s.	3 16 8
	£6 19 9 1-2
JOHN I. BAXTER, C. C. Colportage.	

The Ladies' Religious and Benevolent Society, Prince Street, Pictou, having allocated £10 towards the building of Charlottetown Presbyterian Church, the receipt thereof is hereby gratefully acknowledged by the Acting Committee.

Robert Smith, Truro, acknowledges the receipt of the following for the

Foreign Mission.

East Noel	£2 0 0
Mrs Alex. Miller	5 0
Robert J. Hingley and family	1 5 0
Daniel Hingley	5 0
Legacy from late Samuel Burnhill, son of Thomas, per Rev J. I. Baxter Cong. of Upper Londonderry, per Rev E. Ross	7 6 6 16 3
Onslow Benevolent Society, per John B. Dickey, Esq.	5 0 0
Ladies' Sewing Circle of Green Wood Church, Wallace-Goods, per Miss McCurdy, value	4 5 5
Mrs James D. Johnson, 2 1-2 yards Homespun, value	5 0
Miss Miller, Old Barns, 4 pair Stockings	6 0
Mrs Martha Dunlap, Stewiacke, 3 pair Stockings	4 6
Mrs James McCabe, 3 1-2 yards Flannel, value	5 3
Late Mrs McCabe, per Mrs James McCabe	4 0

Home Mission.

Daniel Hingley, Salmon River Cong. of Upper Londonderry, per Rev E. Ross	5 0 6 8 9
Onslow Benevolent Society, per J. B. Dickie, Esq.	3 0 0

Seminary.

James N. Crow, Esq.	1 1 1 1-2
John H. Archibald, Harmony	6 10 1-2
Matthew McCurdy, Esq.	2 10 0

Special Effort.

Onslow Benevolent Society, per J. B. Dickie, Esq.	10 0 0
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French Mission.

Onslow Benevolent Society, per J. B. Dickie, Esq.	1 0 0
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Monies received by the Treasurer from
June 20th to August 20th, 1858 :—

Foreign Mission.

Prince Town cong., P. E. Island,	£23 0 4
Middle Musquodoboit, additional	3 9
William Fraser, Scot's Hill	5 2 1-2
Roger's Hill Young People's Miss'y & Benevolent Society	1 5 0
A Friend	2 6
July 24. Additional from cong. Stew- iacke, head of Branch	7 6
D. L. Geddes, Musquodoboit	5 0
Saleu Church, Green Hill	8 10 0
Aug. 20. Rev J. McCurdy, Miramichi	2 10 0

Home Mission.

July 24. Mr David Hamilton, Stew- iacke	7 6
Rev John McCurdy, Mir- amichi	2 10 0

Synod Fund.

West Branch E.R., Pictou	1 17 1 1-2
Poplar Grove Church, Hx.	5 0 0
Prince Town, P. E. Island	1 15 6
Prince St. Church, Pictou	2 10 0
Casumpeque, P. E. I.	1 0 0

Special Effort.

Aug. 6. Rev John McCurdy's cong., Chatham, Miramichi	38 2 6
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Rev John Cameron acknowledges the receipt of the following sums for the Special Effort Fund :—

John McDougall	£1 10 0
George White	1 5 0

The Agent acknowledges receipt of the following sums for *Christian Instructor* and *Missionary Register* :—

Charles Hall	£0 1 3
Rev R. S. Patterson	2 7 6
James D. Archibald	5 0
Eliakim Tupper	5 0
Rev S. Johnston	5 0
Rev J. L. Murdoch	4 13 9
Robert Laird	5 0

Terms of the Instructor and Register.

INSTRUCTOR and REGISTER, single copies, 5s each. Any person ordering six copies, and becoming responsible for six copies, will receive one free. For *Register*, single copies, 1s 6d each. six copies to one address at 1s 3d each. One additional sent for every twelve copies ordered. Where parties wish them addressed singly, 1s 6d. will be charged.

Communications to be addressed to the Rev George Patterson, Alma Way Office, West River, and must be forwarded before the 10th of the month preceding publication. Small notices may be sent to him or to Rev P. G. McGregor, Halifax, up till the 22nd.

Orders and remittances to be forwarded to Mr James Barnes. Remittances may also be sent to the Synod Treasurer.